The Commonweal

A Weekly Review of Literature, The Arts and Public Affairs

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NEW YEAR RESOLUTIONS

WE HAVE received from a priest a highly remarkable letter, signed "Viator," which we print in our "Communications" columns, and earnestly recommend to the attention—and we even more earnestly hope—to the action of our Catholic readers. In brief, this priest suggests to Catholics that the traditional habit of making (and but rarely keeping) New Year resolutions be transferred to the beginning of the Christian, or Church, year, at Advent, and that it be pitched to a key provided by the highest possible spiritual motive. "Dare to do as much as you possibly can," he quotes from Saint Thomas Aquinas. "For the Catholic, as a living member of the Mystical Body of Christ," he writes, "a new year commences on the first Sunday of Advent. The question arises as to whether he cannot carry over into his spiritual life a resolution for the new year. Can he not, in other words, enter upon the holy season of Advent and the ensuing liturgical year with the resolve to accomplish something really important, nay, even revolutionary, in his moral and spiritual life?" It is the hope of the writer of the letter that his message will fall upon good ground and bring forth fruit, if not the hundredfold spoken in the Gospel, at least sixtyfold, or thirtyfold. "During these troublous times," he adds, "there can be nothing more pleasing to God than the will to go the limit for love of Him."

It is a challenge to the Catholic spirit of America to emerge from the depression of mediocrity, and lukewarmness, and with positive energy play the part which the age demands so sorely from the Church, but which the Church cannot play unless its human members are fit for the work which the Church desires to do. That there is a tremendous need for such a revival of the central energy of Christian life is almost sensationally indicated by an article, also written by a priest, which is published in *America*, in its issue of November 14.

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According to this "worried pastor," as the priest signs himself, there is a bad "Leakage out of Peter's Barque," and a truly appalling condition of religious life among a large proportion of Catholics in the United States, who still nominally, but very loosely, maintain their connection with the Church. His reasons for his opinions are not based on hearsay. They are founded upon the alarming results of a house to house visitation of his parish, in the course of which every family was interviewed, whether Catholic, Protestant, Jew or pagan. "We have recorded and catalogued the name and address of everyone approached, and we have a personal interview to substantiate every statistic given and every conclusion drawn." Here are some of the startling facts discovered by this thorough survey of a parish described as one where the people live close to the church; where they are well educated; where they are all English-speaking, no Italians being included in the figures; where the parish has provided the finest grade and high school facilities that money can procure, and where "on its spiritual side the parish provides for a solid devotional life unmatched by any congregation in the country," and where "there is scarcely a need, moral, intellectual, spiritual, social, recreational, that is not provided by the parish itself."

"Out of every four families in this parish one family is childless. "If birth control is making as much headway in other parishes as it is in this," the pastor comments, "there will be precious little necessity for erecting any new Catholic schools to take care of the increased enrolment. The simple fact is that there won't be any increased enrolment." The average number of children per family in this parish is less than two—1.7 per family. Twenty-three percent of all families in the parish were of mixed marriages. One out of every nine married couples were found to be involved in invalid unions. Of these, two-thirds could be validated, but the men and women involved in them "manifest no earnest desire to become reconciled to the Church; the remaining one-third, or 4 percent of all our marriages, are nothing in the eyes of God and the Church but unlawful unions." In addition, one out of every twenty families in the parish are separated, for many reasons, drink being a prominent factor. One person in every nine, or 11 percent of the total parish population, does not go to Mass on Sundays, many have not done so for years, and, worst of all, 9 percent of the parish population, one person in every eleven, neglect the sacraments even at Easter time.

The pastor who thus turns the spotlight upon his parish wonders "if this is the worst parish in the world, or if there are other parishes in the United States with such a lamentable moral and spiritual tale" as his survey disclosed. He appeals to other pastors to tell him what to do "to stem the tide of leakage that seems to be inundating this parish," but he does not desire generalized recommendations; "no guess work allowed; no rule of thumb permitted," he pleads; what he wants are recommendations supported by accurate statistics from other parishes, similar to his own. He does not say so, but it would seem to be his thought that his parish is not a glaring exception to the prevailing condition of affairs in American Catholic life. If this be his opinion, we are inclined to agree with it, although our own guess is not based upon statistics, which do not exist in sufficient amount and thoroughness to support anything more than guesses and fears. But we do know that many experienced and zealous pastors believe that a general survey would reveal conditions approximating those discovered in this particular parish to be alarmingly prevalent.

Certainly, a very useful Advent resolution that might be taken by other pastors would be to do as this writer in *America* has done—survey his own parish, and gather, and face, the facts revealed. If our American Catholic life is ebbing so badly, both in quantity and in quality, in a general way, as this courageous priest has discovered it to be doing in his own parish, heroic efforts—efforts based upon such motives as are advanced by our own correspondent, "Viator"—are urgently necessary. At any rate, it is to be earnestly hoped that we shall not flinch from facing facts, for fear of causing scandal, but rather first be sure what the facts really are, and then deal with them constructively.

Week by Week

DURING the week interest shifted decidedly from politics to social change. Registration under the new Social Security Act, which is to assure old age pensions for workers by raising contributions from employers and employees, will be completed by December 5. The federal government must file more than 30,000,000 individual cards—an undertaking vastly greater than anything similar ever attempted. It is probable that the underlying law will be altered in fairly important ways, but the theory of social insurance seems definitely to have entered American life for good. THE COMMONWEAL will try to provide intelligent and reasonably objective comment on this far-reaching innovation, which is likely to be regarded later on as the special achievement of the Roosevelt administration. Meanwhile another situation of potential importance is taking shape inside the ranks of organized labor. Unless through some quasi-miracle the rift between the Green and the Lewis forces is closed, industry will have to reckon with fierce and relatively continuous clashes for union

The Trend of Events

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control. There was no dearth of moderate opinion as the federation opened its Tampa convention, but the emphasis was nevertheless upon irreconcilable cleavages. If the result should be efforts to establish rival unions in some industries where workers subscribe to the principles of the C. I. O., it is difficult to see how industrial peace could be maintained without government intervention. But this would require an amendment to the Constitution in order to be effective. Some such amendment will probably be sought anyhow during the coming two years, the sole important question being what form it will take.

For Feudalism and Christianity

TWO THINGS seem certain about Russia today: that it is producing constant modifications of the rigid and inhuman materialism which informed the revolution; and that it has latterly developed a truculent spirit of nationalism fitting it to cope on their own grounds with the destiny-minded nations to the south. Accordingly as one stresses one or the other of these developments will one judge the latest manifestation of the Communist mind. A comic opera, written by a celebrated propagandist poet identified with the revolutionary régime, has been withdrawn by the government on the grounds that it is "ideologically and historically" false, "cheapening the history of our people." Certainly no informed person would challenge this charge, since the opera in question derides the whole feudal nobility of tenth-century Russia as simple thugs and spoilers, and especially since it represents the early baptism of the Russian people as the result of a drunken revel. However, Marxian propaganda and objective history have not marched so closely together that one is prepared for the blast issued by the Commissars' report. The New York *Times* correspondent, Mr. Harold Denny, quotes it in part: "It is well known that the Christianizing of Russia was one of the principal factors in the rapprochement of the backward Russian people . . . with the people of higher culture. It is also well known what a big rôle clergymen . . . played in promoting literacy." There follow a few kind words for the work of feudalism "at certain historical stages," in "raising the productivity of labor and fostering culture and science." No one can deny that in the circumstances this is a striking manifesto. For our own part, we do not believe that it betokens the conversion of the Soviet régime to Christian thought, any more than we believed that the recent widely publicized constitution betokened their conversion to democratic thought; but even if it is dictated by expediency, we are willing to salute it as an admission of simple historical truth. It must be uncomfortable, by the way, to be a propagandist in Russia; the self-righteous indignation with which the People's Commissars reverse themselves would seem to make it impossible to know when to blow hot and when to blow cold.

The Case of Jerome Davis

BY NO means every instance of dismissal from a university faculty constitutes a breach of that gentlemen's agreement which is termed "academic freedom." But the case of Jerome Davis, to which the *New Republic* devotes a special supplement this week, seems to merit attention. Mr. Davis has been an associate and assistant professor in the Yale Divinity School for a number of years, and has acquired a reputation as a sociologist and a critic of the capitalist system. It appears, according to the memorandum drawn up in his behalf by Dr. Charles A. Beard and a number of other scholars, that he was slated for a full professorship and therewith a permanent status until he differed seriously with views entertained by President Angell and a number of prominent Yale alumni. The president objected first of all to Dr. Davis's advocacy of Professor Fay's views of who and what caused the World War. He was later on greatly annoyed when the same Dr. Davis undertook to sponsor a lecture by Senator Nye on the Yale campus. Sandwiched in between these exploits were certain efforts by the Doctor to abet the union cause in New Haven, to bring about recognition of Soviet Russia, and to enlighten the ministers of the country on the subject of Samuel G. Insull. At any rate, no promotion came for Dr. Davis, and in October it was stated that since Yale had to curtail its faculty it might as well begin with this enthusiastic dominie. Doubtless this was a trying man on occasion, but so far the evidence appears to indicate that President Angell made no end of a fuss about trifles and chucked "academic freedom" into the wastebasket. The event is important because one cannot help deploring whatever helps to make a great university look like—well, let us say Cranford.

Good Words

THERE has probably been almost enough self-congratulation about "the American spirit" and "the democratic way of doing things," since the election. But one word more is called for, in praise of Governor Landon's recent plea to the nation, in behalf of charity drives. Its tone fits this short speech to be bracketed with those wholly admirable words (since crowned by Mr. Rockefeller's public tribute) with which Mr. Farley allayed passion and misgiving on election night. The Governor did not evade mention of the recent political happenings in which, as few doubt, he was one of the most disinterested and sincere members of the losing side. "It is both fitting and typical," ran his words, "that after a hard-fought presidential campaign

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we should all join in this great mobilization." He added that "real charity must be the foundation," if we are to deal with the problem "justly, sensibly and humanely." Stressing the truth, so often comfortably forgotten, that "it is not sufficient to believe in religion simply as a dogma," that it must be lived, and the individual "must give his service to it in some capacity," he drew the parallel to civic beliefs, so vital to the real functioning of public spirit: "We must live our responsibility as citizens, we must serve in a public-minded attitude, we must decide important questions on the basis of public instead of purely personal interest." The whole speech is a fine manifestation of that attitude, simple, non-political, human, found in our public men at their best.

"Receding Faith"

RABBI JAMES F. HELLER'S address to an assemblage of Hebrew congregations in New York stressed a matter of sovereign importance which is far too often glossed over. "For us," he said, "Jewishness has become nothing but a social relationship. We no more know how to pray and we have even forgotten how to weep and to sing. From a race of priests we have become a race of traders. The ignorance of Judaism among our people is complete. Life has departed from the synagogue." These remarks might seem too, too redolent of Jeremias if one had not heard many other splendid and experienced rabbis say the same thing. In the work of cooperation between the existing religious groups in this country, one has noticed that little by little the emphasis has been taken off the religion of Judaism and placed upon what is held to be the "Jewish social gospel" or the "Jewish liberal." When one remembers that the bulk of Jews in the United States came only a few years ago from ghettos where the spiritual community was the supreme reality, the rapidity with which events have taken place is astounding. It is not so much a question of defection from ethical standards. All groups have much to deplore in that respect. It is rather the pitiful illusion which besets the "Jewish liberal" that seems sometimes almost incredible. Believing that he has found a modern world deserving of unlimited confidence, he clamps blinkers on his mind.

THE SITUATION thus created fosters anti-Semitism in public and in private. We say with full realization of what tragedy and madness the phrase involves: American Christians are gradually tending to look upon Jewry as their enemy. Many even of those who formerly deplored economic or social discrimination are slowly coming to feel that the emancipated Hebrew is their most formidable antagonist. For they cannot help feeling that the beauty and depth of an old faith are being exchanged for a variety of dynamic materialism against which the religious spirit must take a position. But if these things are so—and even if much that has happened is already irrevocable—what is the lesson the Christian should draw? During whole decades, for example, Catholics as one religious minority were banded together in the public mind with Jews as another religious minority. It was in many ways a great missionary opportunity, not perhaps in the sense of immediate conversions but surely in so far as a common effort for the spiritualizing of great urban communities was concerned. Nevertheless the Jew got few enough glimpses of Catholic doctrine or of the true Catholic life. He beheld politicians who violated the codes of justice and honor with impunity. He saw the possibilities of intellectual and social action ignored in favor of petty dialectical wrangling. And today he bears witness not merely to the decline of his own creed, but to the pusillanimity and callousness of which we have been guilty. And the Protestant record is even worse. It has been, as a matter of fact, unbelievably bad, ranging from fanatical intolerance to religious opportunism of an almost farcical kind. Therefore we would append to Rabbi Heller's address the remark that we, too, have forgotten how to pray. Our petitions come from the lips only. How often do we remember the man who went from Jericho and fell among robbers?

The Seeing Eye

AMONG the many authentic bids for charitable aid confronting the public, it is obviously impossible to single out any for editorial recommendation on the basis of mere editorial preference. But there is a universal appeal in the work of the Seeing Eye School, at Morristown, New Jersey, which makes it fair to urge upon public attention their recently launched campaign for members and a permanent fund. The infirmity of blindness is in many ways uniquely pathetic. The heart is touched by the deprivation of those who cannot see, as by few other tragedies, and mankind welcomes every plan and device for its alleviation with a purely unselfish joy. The contribution of the Seeing Eye, now in its seventh year in this country, to the work being done for the blind, is of a nature which no one would deny. This is the institution which trains carefully selected shepherd dogs to be the leaders of the sightless—to take them safely about their business in crowded streets, and to recognize the various forms of danger from which they are to be protected. The appeal of the work is much enhanced by the circumstance that the agency thus employed for liberating and normalizing these cruelly handicapped people is not merely an ingenious mechanical contrivance, but a living creature close to man in affection and interdependence.

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FACTS ABOUT SOCIAL INSURANCE

By GOETZ BRIEFS

Social insurance legislation has proved, says Professor Briefs, an unavoidable demand by worker groups under modern conditions. But what kind of insurance will work? No system will operate properly "unless it engages the responsibilities of all concerned, individuals as well as social groups." It must not be made to depend upon taxes collected through parliamentary pressure from one group alone. For in the final analysis that could only mean the suppression of weaker economic units.—The Editors.

THE ESTABLISHMENT of a social insurance system has been and still is an acknowledgment that the individualistic system is not, as the early fathers of liberalism claimed, an automatic solution of social problems. For two reasons: one, because the social problem of the capitalistic age is not the result exclusively of economic conditions; and second, because the economic conditions of the capitalistic system do not present a satisfactory equation throughout the social fabric. Part of the social unrest of the age is caused by factors of a non-economic character, as for instance those problems which are termed "industrial relations," employer-employee relationships and so on; in European countries political equality was for long decades a disputed issue. Social unrest also results from those issues which concern wages, hours of work, piece-work and so on, which are purely economical in character. Indeed, the complex "social problem" has many sides and cannot possibly be reduced—as Henry Ford would make us believe—to a problem of wages.

The social problem is as old as the industrial age; it started when the first stack began to smoke. Since then its scope and its significance have changed materially and its compass greatly widened. In the early beginnings of industrialism, the social group suffering from the impact of modern industry was just a group at the fringe of society; a group whose bitterest complaints could be met substantially by charity work, by works-policy or by factory legislation. Things changed greatly when dependent wage work became increasingly the normal form of work for large social groups. For the first time in the history of the western world the very existence of a basic social group became dependent on a shifting and insecure labor market. Dependence on a market need not be objectionable in itself. It is not necessarily a source of social evils, but it offers a source of social evils under the following conditions: first, if for one reason or another there exists a continuous tendency toward oversupply on the labor market; second, if wages are either not sufficient for saving or if the consumption-habits of labor prevent possible saving; third, if the employment policy of industry and agriculture cuts down the periods of employment either seasonally or according to workmen's age, sex, abilities, or in consequence of technical progress causing permanent unemployment, or because of additional costs accompanying the hiring of man-power. Let us not forget that the industrial society shows cyclical expansion and contraction; the contraction implies the peak of insecurity for the groups dependent on the labor market.

The lack of reserves in the labor group is responsible for the social evils caused by old age, sickness and accidents. The latter occurrences are common risks in any human life; but they have their particular aspect in the life of large social groups lacking any kind of property or money-reserves. The risk of unemployment, of old age, of sickness and of accidents circumscribe the whole range of the social problem so far as it is based on economic conditions.

With the increase in the social group faced by these risks, with the local and regional concentration of industry, with the growing articulation of this group and with its tendency to develop an economic and social ideology of its own in contrast to the prevailing order, something had to be done. A fundamental change in the economic and social structure of the present order was out of the question. To leave the issue to the employers and to charity proved entirely insufficient and, moreover, unacceptable to the workers themselves as their self-consciousness developed. Insurance seemed to offer a possible way out, but the private insurance companies were very hesitant to take up these risks. In imitation of medieval forms of mutual protection, the way of compulsory "social" insurance was tried out. In the eighties, Germany started this device, and it proved successful, but in varying degrees: unqualifiedly successful is workmen's compensation against accidents; a minor success is health insurance; the application of the principle of insurance on old age is somewhat of a problem; and unemployment insurance—for good reasons the latest to be developed—has been called an outright failure by many experts. The success varies according to the insurability of the risks. That is the reason why there are in the social insurance system two elements not of a strictly insurance character: allowances from the public finance system and—especially in the Ger-

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man system—shifting of premiums to stronger shoulders in the insurance system. The better risks have to pay for the worse. In other words, general taxation and group taxation fill the gap.

Let it be known that the more the social insurance system is held to be the patent medicine needed to cure the evils, the less it is capable of doing so. There is a principle of the highest importance, based on the very nature of human society, the principle of subsidiarity. It means that responsibilities should be met first of all where they arise, and only subsidiarily should the next higher social unit lend its assistance. Now with an all-comprehensive social insurance system there is always a temptation to put increasing burdens and claims on it, to skip many possible minor risks-bearers and to forego the aid of many other social units. This experience is too well established to be overlooked. Most of the complaints against health insurance and unemployment insurance have their basis right here. It may then be concluded: no social insurance system works properly unless it engages the responsibilities of all concerned, individuals as well as social groups. Otherwise the burden exceeds rather quickly the possible strength of the system, with the consequence that a controlling bureaucracy must be established; the overhead costs increase tremendously in an often-frustrated attempt to prevent or minimize exploitation, abuse and overburdening of the system.

There is another reason why a comprehensive system lacks efficiency as soon as it is deemed the patent solution of the social evils in question. In democratic states the members of the insurance system are voters at the same time. They represent masses. They are heavyweights therefore at the polls. No candidate for parliament can escape their pressure—and very often this pressure is founded on real needs. Now it is a well-established fact that social premiums are not looked at for what they are: taxes. The same member of parliament who would be reluctant to vote for higher general taxes, if not recalcitrant, pledges his word lightly for an increase in social taxes, particularly when the "employer pays." This has been one of the outstanding weaknesses of the German system since 1919. There is danger ahead in any social insurance when economic needs of the wage-earning groups are shifted on the insurance basis instead of being as far as possible met in the very field where they arise: in the economic field. Monsignor R. Keegan in his presidential address to the National Convention of Social Workers expressed some excellent ideas in this regard, which the New York *Times* called "sound philosophy." Indeed, it is unsound philosophy to impose social taxes for what first of all should be met in the particular economic field. Let us not forget that all social taxes must be levied on somebody and carried somewhere in the economic fabric, and let us not be tempted by the fact that social benefits, once a social system is established, can so easily be shifted to it.

Any wicked optimism about social insurance as the ultimate solution of the social evils is out of place. The social insurance system has its well-defined and very important function as long as social legislators and beneficiaries are fully aware that it is a superstructure over the economic basis —a superstructure whose strength is absolutely in proportion to the economic basis, and whose weakness is the weakness of the foundation. No development of the superstructure is a proud performance in itself. There existed, e. g., in Germany after the war, a kind of unbridled ambition in the field of social legislation. It could enforce laws, but it could not provide the sufficiently strong economic foundation for such laws. Therefore Peter was robbed to pay Paul. But Peter got angry, and we know the rest of the story.

Social insurance is the premium we pay for the preservation of the present order. There is much truth in this, a deeper truth than is commonly understood. As Dr. John A. Ryan very aptly exposed in his radio address some time ago, social legislation is neither Communism nor Socialism, but a social pillar in the structure of capitalism. If we want an order to be preserved which combines economic freedom with permanent non-ownership of wage-earning groups, well then we must "socialize" the risks which the individual members of this group cannot possibly stand themselves. This "socialization" can take place by many means, by taxation, by insurance, by compulsory or voluntary savings, by charities; we have all that in operation, with changing emphasis on the various means. At present the accent rests on social insurance and taxation. On the scale which the costs of the system have reached, the question of the economic implications of these costs cannot be omitted.

There are very many implications which should be carefully studied. One is that the costs of social insurance enter as a disturbing factor into the competitive situation on the market. Certain groups of competitors are favored, others are impaired in their competitive position. It should be an accepted principle that social premiums shall not exercise an uncontrolled influence on competitive conditions. But this is exactly what happens. It is foolish to assert that "the employer" pays; it can be demonstrated that not all the employers pay but that a certain group of them bears the brunt of the social taxes whereas, at times, other groups even enjoy a benefit from the taxes their competitors pay. It is foolish to assert that "the consumer" pays; sometimes he does and sometimes he doesn't: and besides, who is "the consumer"? It is foolish as well to pretend that

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"labor" pays. It depends entirely on the market situation whether or not labor pays. There exists a very complicated and involved process of shifting the social taxes and any general opinion about it is mere talk.

But one general statement can be made: the weaker in the market struggle pays. That means: weaker employers, weaker consumer groups, weaker labor groups, pay ultimately, *provided* that there are no particular protective measures to prevent their paying, as, e. g., cartels on the employers' side, trade unions and labor boards on the labor side. Now it is the general experience that the stronger groups are just the ones that are able to develop such defense-mechanisms for the protection of their organized group interest, and some even are strong enough to protect themselves alone. Besides this difference in the chance to shift the burden from stronger shoulders to weaker ones, it should be noted also that even strength and weakness are relative concepts. Even the biggest employer becomes weak when in times of a boom the market for skilled labor is undersupplied. The reverse happens during downward trends and depressions. Therefore it is misleading to pretend in general terms that such and such a group is the weaker one and carries ultimately the burden. But it is safe to say that certain systems of levying the social taxes favor a privileged position only of the stronger ones, and that there are other systems which place the burdens where they can better be met, better in so far as they are to be shouldered by those better able to pay.

The early philosophy about the way to levy the social taxes was this: since employment of a man implies the particular risks against which he is to be insured, it is only logical that the social premiums should be levied on his pay-roll. The viewpoint that the system was an insurance system made it appear self-evident that this was the right approach. It seemed smooth and clear: here is the wage-income of the wage-earner, there is the risk he undergoes; take the social premiums from his wage, and there you are. The sweet simplicity of this solution was somewhat troubled by the fact that the employer had to take over a certain percentage (in contributory systems); inasmuch as he paid, another viewpoint became visible: his part of the premium worked out as an employment tax. Now it had been a feature in many social insurance systems—most openly in the German—that the better risks had to carry a part of the worse risks: this means practically that they shouldered an additional income-tax for the special purpose of alleviating the premiums of the poorer or more underpaid group of the insured. These three, genuine insurance premium, employment tax and special additional income tax, are covered by the term, "social premium."

This confusion seems to be merely a matter of words, something for professors to ponder. It is not. This confusion of genuine insurance premiums, employment tax and specialized income-tax may have been insignificant in those early days of social insurance, when the whole budget of the system was rather low, and when, moreover, the system was not developed (unemployment insurance is specifically a post-war development), and when business conditions were more stable and the growth of business better secured than in the post-war period. But since those pre-war conditions, things have changed greatly. Business lost its stability, its growth became doubtful for many years, and the social insurance system developed to a more or less all-round system, covering tens of millions of people in the industrial states and running into billions of dollars in costs. This is the crossroads, where the situation unavoidably demands clear understanding.

Bridget Grogan

The old wash tubs are put away,
The wringer's hanging in the shed
And swept and still the little house
For poor old Biddy Grogan's dead.
And who shall miss the faded smile
Of humble Biddy? And who knows
Why Fate brought her from County Clare
To launder Sandville's dirty clothes?
The lost green country's far away
And fifty years have gone since then,
But through the wash-board's drone she dreamed
A ship would take her home again.
But little suits to man-size grew
In suds beneath her withered hands
And dainty ruffled girlish things
Replaced the baby shirts and bands.
And so her life's devotion went
To garments other folk must wear,
She washed and rinsed and blued and starched
And ironed them with patient care.
Today her requiem was sung
Before the snowy altar shelf,
The Holy Bread was laid upon
The linen she had washed herself.
And who shall mourn for Biddy, but
The boiler rusting 'neath the eaves?
The clothes-stick that will fall to rot
And lose itself in autumn leaves?
Now up the yellow road that leads
To richer clay beyond the hill
Some listless neighbors follow her
With talk of weather, shop and mill.
But festooned through the town's back yards
The Monday washings flap and fly
With little hoods that nod farewell
And handkerchiefs that wave good-bye.

GRACIAN M. KELLEY.

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PAX ROMANA

By FRANCIS AYLWARD

THERE is no society more universal than the Church, yet it is surprising to find how few Catholic lay organizations have contacts outside their own national frontiers. The St. Vincent de Paul Society, the Catholic Women's League and the Union Catholique d'Etudes Internationales are names which may be called to mind, but it is difficult to compile a very extensive list.

Immediately after the war a host of international associations came into being, whilst others dating from the pre-war period extended their influence considerably. Amongst these were many university societies, some with very excellent objects such as the Confederation Internationale des Etudiants and International Student Service; others definitely sectarian or propagandist, e. g., the Student Christian Movement, the Y. M. C. A., Jewish, Socialist and Communist groups. With the rise to power of these various organizations it was essential that an international Catholic society should come into existence so that Catholic interests could be represented.

Even at the beginning of the century associations of Catholic students existed at many universities and in the course of time these groups formed national federations. Over thirty years ago Baron Georges de Montenach conceived the idea of bringing these together to form a confederation of federations, but it was not until 1921 that his dream was realized. In that year the Catholic students of Switzerland, Spain and Holland, countries which were neutral during the war, took the initiative in organizing a university congress and obtained the blessing of Pope Benedict XV. Thus there met together in Fribourg in Switzerland in July, 1921, Catholic representatives of eighteen nations, and the International Secretariate of Catholic Students came into being under the title of Pax Romana.

Since that first congress at Fribourg, Pax Romana has met annually in one of the capitals or other great cities of Europe, including Budapest, Bologna, Salzburg, Amsterdam, Warsaw, Cambridge, Seville, Munich, Bordeaux, Luxembourg, Rome, Prague and Vienna; and each of these cities has seen hundreds of Catholic students and alumni gathered together for a common cause.

During the course of the years Pax Romana has steadily grown, and more and more national federations have sought admission to its ranks; so that now most of the nations of Europe are represented, including Austria, Belgium, Czechoslovakia, Denmark, France, Germany, Great Britain, Holland, Hungary, Ireland, Italy, Jugoslavia, Lithuania, Luxembourg, Poland, Portugal, Rumania, Spain and the Ukraine. Each year sees the affiliation of new federations and not only has Pax Romana succeeded in uniting nearly all the existing groups in Europe, but it has inspired the formation of Catholic university societies in countries where none existed before. Thus during the past year groups have been formed at Athens and at Helsingfors (Finland) and the Russian Catholics in exile have founded a University Circle.

However, the most interesting developments of Pax Romana in the past few years lies in the non-European contacts that have been made. The National Catholic Alumni Association of the United States was affiliated in 1932 at the same time as a French-Canadian Federation with its headquarters at Montreal. Nor was Latin America behind with its support, for in 1931, the Catholic students of Mexico invited representatives of the Spanish-speaking states to join with them in celebrating the fourth centenary of the feast of Our Lady of Guadalupe, and this meeting resulted in the formation of an Ibero-American Federation of Catholic Students which has maintained close contacts with Pax Romana. Five of the countries concerned have become definitely affiliated—Uruguay, Peru, Puerto Rico, Mexico and Colombia. Even in Asia Pax Romana is in touch with university groups—in China, Southern India, Ceylon, Batavia (Java), Irak and Manila —whilst in Africa interest has been aroused in groups at Cairo and Capetown.

Throughout the fifteen years of its existence Pax Romana has been exceptionally fortunate in having as its honorary president Bishop Besson of Fribourg, who from the beginning has been enthusiastic in his support and who acts as the intermediary between the Vatican and Pax Romana. In 1934, His Lordship had the great pleasure of leading a Pax Romana pilgrimage to Rome for the Holy Year celebrations, and the Pope received in audience a group of nearly 1,000 students and alumni.

The speech of His Holiness on this occasion was reported in *Osservatore Romano* and in it he defined the aim and mission of Pax Romana:

> "Pax Romana" are not just two words, but the expression of a whole program. "Pax Romana" means, and means to be, the very opposite of the ancient definition *ubi fecerunt solitudinem, pacem appellant.*
>
> "Pax" is a program which addresses itself to the most complicated situations and the most delicate

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circumstances; a program which students endeavor to realize wherever they may be, because everywhere the need for it is felt.

"Romana"—not only because of the place suggested, but especially because of the whole complex of things established by Divine Providence in that place; namely, the Church, the one, true, Catholic, Apostolic Church. Indeed what could we add to the word "Romana"? That word says everything, it means that the students are not only Christians, but also Catholics, inasmuch as they know they have the truth and therefore refuse to follow any false Christianity which comes so near to a revived paganism. But by the same word, they also mean to keep themselves distinct from all those who call themselves "Catholic" but are such only in name.

That is what We mean by "Pax Romana," not just peace, but a *pax romana,* i. e., Catholic, universal in the fullest sense of the word. "Pax Romana" means "Pax Petri," "Pax Christi."

His Holiness concluded his speech by expressing his satisfaction at the congress and wished the movement every success, adding, *Semper magis, semper melius,* words which Pax Romana can now blazon on its standard.

What is the constitution of Pax Romana? It is essentially a federation of groups rather than a society with branches. It unites national groups, but leaves them quite autonomous; it may advise and even urge, but it never dictates; it aims to serve rather than to command. The national groups differ in nature from one country to another, some are for men, some for women, some mixed; some are for students, some for alumni; some are connected with Catholic universities, others with non-Catholic ones. Even in one country a diversity of Catholic university groups may exist to suit local needs and conditions; and in Germany, for example, there are four different associations all affiliated to Pax Romana. It would be both impossible and undesirable to standardize the type of university society in different lands, but such associations all gain in strength, although never losing their identity, by cooperation with others.

Each national delegation is entitled to representation at the General Assembly of Pax Romana, which is the decisive body, meeting each year at the congress, when it nominates the secretaries and an executive committee of nine members including a president and two vice-presidents. The president is usually chosen from the country which is to act as host for the congress of the following year. Throughout the year the Executive Committee meets and directs the work of the organization from its central office in Fribourg. This work lies principally in maintaining communications with the affiliated federations and other groups, both Catholic and non-Catholic; in representing Pax Romana before other bodies; in keeping the records, in finding the necessary funds and finally in organizing the annual congresses and study weeks. To keep the individual members informed of activities, a monthly bulletin is published from Fribourg and this contains news from all parts of the globe.

The work of Pax Romana may be considered under three main headings: (1) it exists for the mutual service of the national groups; (2) it represents the Catholic university movement in meetings with other organizations; (3) it promotes internation cooperation, not by political means, but by its insistence on the essential unity of Christendom. Each of these tasks may now be briefly discussed.

Some of the administrative work necessary for the maintenance of international contacts has already been mentioned and the good work carried out can readily be seen. For fifty years at least Catholic university societies have existed in many countries without any contacts with societies over the border having the same mission in hand. Each national group worked for itself without suspecting what a neighbor might have to give, or what might be offered in exchange. It is thanks to Pax Romana that this isolation no longer exists. From this point of view it is essentially a pool of experience, to which all may contribute and from which all may draw. Just as a student at a college gains by the mere fact of associating with his fellows, so also a university group will gain by contacts with similar groups, even though these be 3,000 miles away.

All non-Catholic associations, even though officially "neutral," tend at one time or another to be dominated by influences inimical to the Church and this is particularly true of youth movements, more especially in the past decade. The secretariate at Fribourg is a watchtower from which movements throughout the university world can be surveyed and appropriate action taken when necessary, and this work has been well done. Frequently, however, Catholic opinion on some university question has been frankly invited by such organizations as International Student Service and the Committee on Intellectual Cooperation of the League of Nations, and on these occasions Pax Romana has willingly helped, believing that Catholics have both a right and a duty of making their work known. The results of this cooperation can be seen in many reports on university affairs.

Finally we turn to the third mission of Pax Romana, international cooperation, more important, yet necessarily more ill-defined than the other two parts of the program. It is here that the annual congress plays so important a rôle. There is not a mere formal meeting of official delegates for official business. All members of all national federations are members of Pax Romana

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and all are invited to attend the congresses and thus the assembly frequently approaches 1,000 past and present students. From Great Britain alone the delegation is nearly always over fifty members and has reached the figure of 135.

The congress lasts a week or longer and embraces spiritual, intellectual and social activities. Politics are studiously avoided, no grandiose conferences on the current international situation are attempted, for it is believed that far more good will be achieved in the course of time by the opportunities afforded for personal contact between Catholics of different nations. Anyone who has ever attended a congress will always look back upon it as a remarkable experience to be repeated as soon as possible. Many return to the congress year after year to meet firm friends of other nations, to learn from personal conversation the truth about this troubled world, the truth which is so often obscured in the average newspaper. By informal discussions one learns to appreciate some of the difficulties, as well as the hopes and aspirations, of those who share a common faith, yet live across a frontier line. The writer will always remember the Mass for Peace at the Bordeaux Congress of Pax Romana, celebrated by a Swiss, and served by a Frenchman and a German, whilst the youth of all nations approached the altar together. And this is typical of the spirit of Pax Romana.

The formal meetings of the congress are usually devoted to some theme of Catholic interest, and three or four papers are contributed on different aspects by recognized authorities. Reverend C. C. Martindale, S.J., the president of the British Federation, and an enthusiastic supporter of Pax Romana, has frequently been invited to present a paper.

In addition to these general meetings, conferences are arranged for various professional and academic groups in medicine, law, literature, science, pharmacy, etc., and each group will discuss some professional problem in its relation to Catholicism. The medical group is very active and frequently arranges a hospital tour after the congress. Various other sectional meetings take place for those interested in missionary work, social work and the press and sub-committees have been established which maintain contacts throughout the year with these various groups.

It is recognized that some people will find attendance at the annual congress almost impossible and therefore regional congresses are arranged in which two or more nations may participate. Furthermore some of the national federations have holiday centers which are thrown open to all members of affiliated groups.

A very important practical activity of the Fribourg secretariate is to obtain introductions, either at universities or in private families, for members who wish to visit a foreign country for recreational or professional reasons. This has been much appreciated by students of languages and history who wish to reside for a time in the country of their major interest, but it is a convenience available for all.

One may mention here that amongst those who attended the recent congress in Austria was Father Lawrason Riggs of New Haven—probably the first American priest to attend a Pax Romana meeting. He has told the writer that he has returned to this country very much impressed with the congress and with the ideals behind the movement and that he hopes to be but one of many from America to take part in the meeting at Paris next July.

The Abbé Gremaud, the devoted secretary of Pax Romana, has frequently expressed the mission of his society as the extension of *l'esprit de charité chez les intellectuels*. Never was such a task more important than today. Fifty years ago the majority of people moved in very restricted circles and paid little attention to affairs of other lands. Today, however, it is quite impossible to remain in ignorance of world events, for the press, the radio and the cinema have all contributed to the extension of the sphere of interest and the range of information of the average man. Today it is quite impossible for a Catholic to consider himself educated and yet be indifferent to the new philosophies which are being preached and practised throughout the world. The fate of our civilization will depend on which of these philosophies is victorious and this will largely depend on the education of youth. In this process of education Pax Romana is already doing important work by inviting the youth of all nations to come together and to play their part in the restoration of the shattered fabric of western civilization and the preservation of its great heritage of ideas and ideals.

Blindman's Buff

Now, when sounds the first drum's invitation
The last war's reel throws on the brain
This scene: a German convalescent station
Where like children, the patched, the yet unslain,
With eyes rag-bound, on feet confused by death,
Hobble merrily through the age-old dance
Of Blindman's Buff; laugh till a sinister breath
Blows them like driven half-ghosts back to France.

The terrible drums mutter a warning of war.
Do the patched masses blindly play today
The early treacherous game they lost before?
Children caught in a round are we, are they,
All eyeless nations, playing Blindman's Buff,
Stumbling, laughing—have we not had enough?

CHARLOTTE KELLOGG.

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AN AMERICAN MIRACLE

By WARREN RAMSEY

"GOD KNOWS how they are dressed," he said of the Mexicans who sat like exiles at the left and rear of the cathedral, "in tennis shoes and duck trousers in all kinds of weather, but when they pray it is prayer, not fidgeting like the Americans. Americans can't worship." Carter made the two gestures: nodding his head down, letting his eyes wander like the American business men and their wives; and the steadfast bodily obeisance of the peons. "Come to church next Sunday and see the Mexicans."

I said I would, and Carter protested that the shallow Americans have no culture now, having lost what they had in their civilization, that even the lowest layers of the rooted races outclass them. I agreed to this, but was looking at Carter and thinking that here was one American at least who could pray.

He looks, with his glasses on, a good deal like a caricature of a professor, tall and unreasonably thin, going bald above the temples, with a lock of lank hair falling over his forehead. But even with glasses on, his eyes are impressive, above the curved nose. For he is a Jew. When he takes his glasses off, his eyes are enormous and have nothing to do with the rest of his face. He says that he doesn't need his glasses, they are his one academic survival; at one time he had academic ambitions. So he takes his glasses off when he talks and pushes them about on the table with his fingers. You look into the great, unobstructed eyes, which never vary from yours, but keep their gaze in no effort to stare you down, only your gaze seems to be consumed and lost in his, while you lose the personal feeling of an ordinary eye-to-eye encounter.

There was a Confirmation in the Southern city recently and Carter walked in the procession as someone's sponsor. I noticed that he is now quite stooped. He used to be very erect; that was before he learned to pray.

Carter and his wife were converted to Catholicism one winter, after he left a Northern university with a friend in the friend's car, and came south along the coast through a stormy January. The Carters were broke, as Carter has always been, and ate coffee and doughnuts every three hours at the friend's expense. There were numerous emotional crises. Both men were neurotics of the worst sort. The woman was psychopathically depressed. The three of them had planned to set up housekeeping together, but quarrelled conclusively after the friend had paid $28.50 for an apartment, sitting in the unrelieved electric light in the bare, straight room. Carter picked up his one cheap suitcase, which was frightfully old and broken, and his bundles which contained all his other goods. He and his wife walked down the stairs, out of the apartment. They had no idea where they were going. As the friend explained afterward, he ran after Carter and like a fool put a five-dollar bill in his hand. You can be sure that was the only five-dollar bill Carter had.

He walked into a new life and the Catholic Church, taking his wife with him. Remote friends put them up. A bookseller gave Carter a job in the shipping department. The bookseller was a Catholic and instructed the Carters in that faith. They were ready to receive it. They had been Communists, but left that doctrine behind them in the North. The editor of a Catholic paper gave Carter a job selling advertising, on account of something he designated "Jewish high pressure," which had at various times in other places been called Carter's "energy" and even "genius," but which no one had ever thought of in a business connection before. He made a good living; his union with the Church was financial among other things. With Catholicism, with the realism of Thomas, and with his first experience of the world after school he gradually made solid the shifting grounds of neurosis.

Now the neurotic's difficulty is in perception of the object. A friend, a book, a room, appear for the normal person where they belong, outside himself, sufficient in themselves. But for the neurotic no object appears in the ordinary place or significance. A friend, a book, a room, do not exist as things but as centers of confused and terrible feelings about things. From neurosis the subject travels either way: to psychosis, insanity, where the feelings do not acknowledge objective centers at all; or to greater allowance and appreciation for the object.

That was Carter's own theory of neurosis, put together patiently during evenings in the South, in talk, while the lamp shone obliquely on his face. It is a face without sentimentality, lean as though it had fasted forever, still curved, sensual in the mouth, the face of a Jew. The eyes are like holy candles, with the power to burn. One night Carter showed us a medieval picture of Saint Francis. His wife did not like the picture; as a disciplinary measure he hung it on the wall. He was making his point that the Church Militant and ascendant was not soft. The picture was none of your cherubic debasements of sainthood fashionable since the Renaissance. The saint's keen eyes

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stared from a harshly lined face. I have only now thought of the resemblance of the faces, not in features, but impression.

For years after he was a business man in a grey suit Carter was objectifying the world. He made the simple actions of life real to himself, talking and reading, and, in the same way, the concepts of thought. After a day of gestation and Jewish *tzoroth* Carter announced that the form and meaning of "a building" had become clear to him, in a way that made your own accidental, unconsidered notion of "a building" seem two-thirds dark. Similarly Carter divined the essence of "the hierarchy," as the function of relative authority in an orderly practical series.

The life he left, like unchanged sections of the life he came to, was the opposite of the clear forms he finally created, personal formlessness where nothing was real and nothing really was. That is merely the biography of certain men in our time. The incident I am going to tell happened in the former phase. Carter was going to the university and unmarried. Despite nervous inefficiency in study he was the best philosophy student in the department. He was feared by his instructors and a legend to the students.

His poverty while going to the university was almost a legend in itself. He wore nothing but the most miscellaneous and cheapest clothes, did manual labor for low wages, and borrowed money, very little of which he ever returned. On account of his poverty he lived alone in a cabin in a distant, crude part of the city.

He had read T. S. Eliot's "Mr. Eliot's Sunday Morning Service," and become infatuated with the last stanza, which goes:

> But through the water pale and thin
> Still shine the unoffending feet,
> And there above the painter set
> The Father and the Paraclete.

Carter did not know what poem the stanza belonged to, when he told me his experience, and we looked it up together in the blue book of Eliot's poems which he had on the table. It is significant that Carter remembered this clear flash of Eliot's and forgot the rest. For T. S. Eliot represented other things to Carter, was the wilfully jejune person, the poet of the jejune.

Carter cooked his own food, and, after the exhausting hours in the university library and the bitter ride home on the street car, shopped in the evening. He carried his noisy brown paper bags out of the stores, and as he walked past the stores he had not patronized that evening he thought of them as brightly lighted gulfs or bowls of fish, including the fish, the clerks and customers, foolish but fresh-faced and moist enough and not participating in his jejuneness.

It seemed to him that Eliot, by some sort of consistent examination, had turned materials and feelings like his own into poetry. That ability of Eliot's was somewhat surprising to him. Carter had the non-poet's notion that the materials of poetry are romantic, and when he tried to write, his style illustrated the man of action's and the man of ideas' tendency to adjectives and other verbiage. He excused himself from most attempts at writing, however, on the grounds of his neurosis; that would prevent his writing for a few years or forever, he said.

Carter cooked his supper on a three-burner gas stove which had burnt matches on the messy tray beneath the burners. That evening he had carrots and mashed potatoes, navy beans from the day before and rice pudding. In the old days "before his neurosis" he had eaten his plain food with pleasure. Now his digestive parts were constricted and tight like the rest of his body. He never felt the blood beat comfortably in his belly after a meal. It was like dropping food into a metal drum.

When he first came to worship God at this time, as I said, he was extremely straight, so straight that he could not take the usual position for prayer. He used to lie prostrate on the floor.

Soon after supper he took that position. As he was lying there, his thoughts wandering among personal distractions undirected to the worship of God, he prayed desperately that his heart might believe what his lips professed. Then his desire became effective through the clear lines of Eliot.

The floor was bare fir boards laid east and west. At the east end of the one-room cabin there was a window of the kind found in barns, four panes of glass milky with dirt, a vertical and a horizontal cleat crossing each other, with putty sloping down on the sides of the cleats to hold the panes in.

It was one of his neurotic compulsions to lie along the length of the boards. This time he was directly in front of the window with his head toward it. He was stretched straight and hard on the floor, his hands beneath his forehead and his head forced back, when his desire focussed through the poem. He raised his head, his forehead dented by his thumbs, and he who granted himself no true sight of other objects at that time distinctly saw the feet of God beyond the window, as beyond the water in the poem. He could not define his feeling of what hurried above, but the feet amputated by the top of the window frame were clear to him.

It was a blinding vision. Bright layers of tears clouded his sight, his body, which had been strained, grew entirely loose, and he lay on the floor weeping till he was dry, and slept.

Afterward, as I said, he recognized both physical and theological realities by a study of Saint Thomas.

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THE PROMISE OF POLITICS

By CARL J. FRIEDRICH

"DEDICATED to Fellow Politicians, at once the hope and the despair of the American people," Professor-Senator T. V. Smith's book, "The Promise of American Politics" (University of Chicago Press), speaks a very personal and distinctive language, in spite of the conventional framework. Written in a very vivid style, it succeeds in pouring new wine into old bottles: Individualism, Liberalism, Fascism, Communism, Parliamentarism, Americanism — these headings of the several chapters might easily be the labels of heavy doses of insufferable boredom. Instead, they merely give a conventional start to rather fresh approaches. These six essays can each be taken by itself; yet all six are built around two central convictions of the author. He believes that the highest value in life is the individual human personality. He furthermore believes that the surest road toward the achievement of such individual personalities is skill in doing something. For such skill makes one happy, while at the same time contributing to the happiness of others. "All men can be great individuals only through the sharing of what to have is not to consume, and what to share is not to exhaust" (page 46). The final justification of democracy is to be found in its making the development of such skills possible.

T. V. Smith dislikes both the rich and the poor. "The poor and the rich are as such on the same level: the poor as poor are not better than the rich as rich. The rich are distracted from the good life by too much; the poor by too little; and both as such lack the means of overcoming the distraction. They lack the inner reliance upon skill; and, lacking this, they lack the means of a self-rewarding function" (page 275). Yet our author remains more sympathetic toward the poor; for they have merely lacked the chance of acquiring skill. He invites both the rich and the poor to renounce their lacks and come live with us as skilled workers of the world. But he realizes that the poor are more apt to heed such a call. Hence they may more readily become members of that vital living community of the skilful. We have here, evidently, a curious version of the Platonic notion of rule by the guardians. It is not a wholly novel version; for those medieval cities which came to be governed by the craft guilds, like Strasburg, in the fifteenth century, closely correspond to this conception.

The author is aware of this kinship. Yet, he would have us believe that such emphasis upon skill is the peculiar essence of Americanism. To one who would suggest that the Jack-of-all-trades was more peculiarly American than the skilled craftsman, Smith would reply that his ideal of American life points toward the future rather than the past, and then cite the grand phrases of Jefferson that the possession of property is not a natural right, but the pursuit of happiness is. Now, since according to Smith man can only be happy in becoming a skilled workman of some sort, this natural right becomes the right to work.

Appealing as such a notion appears to the reviewer he cannot suppress a feeling of being from Missouri about it all. As against Professor Smith's alluring compilation of statistics of the many millions of really skilled in the United States (3 professional men, 1 business, 7 manual workers, 2 semi-skilled manual workers, 5 white collar employees, 6 farmers, 1 housewives), he would ask: how large a percentage of these men and women are actually such integrated, happy personalities as the author assumes them all to be? And how many of the adults of these United States, not listed hereunder, are nevertheless integrated and happy?

The Catholic Church surely claims that the contentment of the faithful does not spring from any such earthly source as skill in a craft or profession, though undoubtedly such skill is welcomed and honored. The medieval guilds in their hey-day were built around religious symbols and sanctions, with each of them having its own saint and rites. But the order of spiritual growth is reversed: men are content in their faith, and that is the reason they are satisfied to fulfil the tasks ordained by their station in life with such skill as they may possess or acquire. Thus the Holy Church. To go to the other extreme: what would Smith say about those easy-going mortals who find complete happiness in doing nothing at all, whose paradise is the *dolce far niente,* or those others whose delight is the contemplation of other people's creative efforts, the reading of books others have written, or the gazing upon pictures others have painted? There is suggested here the possibility that Professor Smith's puritanical tradition has gotten the better of him. All through the book the active life is celebrated in preference to the contemplative life, and even philosophy is "justified" on utilitarian grounds. By clarifying our mind, we prepare for fruitful action.

How is this society of distinct groups of skilled workers to be held together? Who is to overcome their anarchistic trend toward excessive

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autonomy? Enters the politician. All through Smith's discussion runs like a red thread the idea that there is a group of skilled specialists of things in general, the politicians. The politician is the man who succeeds in getting the conflicting interests to compromise, epitomized as he is in the "moderator" of the New England Town Meeting of old. "His is at least the skill of talking, than which there is no more pleasurable nor perhaps any more influential practice." And "common sense is the greatest sense there is for purposes of community building. This the politician has, if he lasts long; and, having this, he shows superior skill over most men in compromise (I do not say compromising) situations" (pages 247-249). Yet, it must evidently be inferred from the whole tenor of the discussion that the ideal which the author expounds should be the guiding star of the politician when working out these compromises. A fervent (and wholly praiseworthy) plea for the merit system in governmental administrative services obscures this fundamental point which is the true crux of the matter. For all compromises must be compromises in terms of some higher purpose which renders them acceptable.

Once this issue is faced, we are back at the point where we started. For if someone does not share our ideal, if someone does not share Professor Smith's ideal of society, his view of the politician's task may also differ. Fundamentally, the struggle called politics and the continuous strife for power is rooted in such conflicts of ideals. And how does it happen that human beings do thus disagree? Each religion, each philosophy of history gives us a different answer, and whichever we chose for ourselves, the fact of the plurality of views remains. For in hard fact it is not merely a question of what we believe, but what the others believe, as well.

Professor Smith says: I find greatest happiness in skilfully performing a professional job and so do my friends. His neighbor Jones says: I find greatest happiness in living my faith as a Catholic. His neighbor Miller claims: I find greatest happiness in not doing anything at all; give me material welfare and I am satisfied. If Professor Smith is tolerant (as he sincerely wishes to be) and lets each pursue happiness in his own way, he may find that the majority are not in agreement with him, but see the promise of American politics in, let us say, Communism.

Will the Senator drop his ideal? If not, he must drop the tolerance and venture forth to coerce others into sharing his belief in a community ordered in terms of the skilled upper and middle groups. But this is Fascism. After all, what is the corporative ideal of Fascists but precisely this organization of society according to the several skills. And who supports Fascism? Precisely those groups whom the author enlists as supporters of his Jeffersonian democracy. But an individualism in which the individual is primarily articulated as the member of a skilled craft, and a guild-order in which the necessary social solidarity is distilled by craft-y politicians whose only guide is compromise remains a skeleton without a living soul to direct it. It is a fiendish resurrection of the body without the soul of medieval corporative communities. All the ardor with which the senator-professor denounces the German and Italian Fascists cannot alter the fact that he has made a vital contribution toward the emergence of an American Fascism. It goes without saying that such American Fascism will conceive of itself as something wholly distinctive, democratic, Jeffersonian, Lincolnian, surely Washingtonian. Which Fascism has failed thus to pervert the great symbols of the national tradition which it undertook to destroy?

This challenging volume possesses two rather extraneous features which enhance its charm. The author gives, as footnotes, extensive extracts from his speeches before the Illinois Senate which focus his general views in terms of concrete issues, such as prison reform, primary education and voters' registration. He also often calls upon the poets for inspiration at the high points of the argument. May the reviewer therefore be permitted to quote likewise a poet in final support of his contention that to infuse life into his ordered community of skilled and happy men the author will have to assign religion the central place which it once occupied in a similar body politic?

> For out of the olde fieldes, as men saythe,
> Cometh al this new corne fro yere to yere:
> And out of old bookes, in good faithe,
> Cometh al this new science that men lere.

In preference to Smith's romantics, the author turns to Geoffrey Chaucer.

Twilight

Clearer our seeing when the glare is past,
Clearer the thinking that is homeward bound,
That draws the noisy day's uncertain sound
To harmony with what the heart holds fast.

So shall we learn to welcome unaghast
The saints we took within our daily round,
When their illumined prescience shall have found
One day, one pilgrimage, to be our last.

Meantime let twilight measure the day's giving;
For what we have received we cannot count.
Gifts of ourselves and from ourselves forgiving,
How have they sprung from that eternal fount?
"Our Father" be the answer of our living
To that incessant gift beyond amount.

CHARLES SEARS BALDWIN.

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ST. MICHAEL'S

BY STEPHANIA MANIOSKY SOMMERMAN

ST. MICHAEL'S is a strange church. Everything about it is strange. Everything about it betrays the influence of another world. Its structure, its art and its liturgy too, all breathe an atmosphere foreign to the western mind. Indeed, there is no mistaking its distinctly oriental character. In Lemberg, in Kiev or in Moscow St. Michael's would attract no particular attention. Not so in Baltimore. For it is Byzantine, Byzantine in architecture, Byzantine in worship. And Byzantine in the West will always be strange.

Far from being another Cathedral of Kazan or another St. Isaac's, St. Michael's is small and unpretentious. With no stately pillared asps to extol, no massive glittering domes to glory in and no awe-inspiring mosaics to boast of, it is not unlike the numerous churches so typical of Ukrainia, its fatherland, a mere reflection, a mere intimation of the grandeur and majesty of the more renowned cathedrals of the Greek Church.

But it is proud to be even that. For born in the bitter and painful sacrifices of immigrant peasants its every possession, no less than its very existence, is an accomplishment truly laudable. For it to have a little mosque dome at all to tower above the crowding homes that rise to bury its humble form is, indeed, a real triumph. But to have an iconostasis is an achievement even far greater. Few, very few, churches of its kind in the New World, not even its own cathedral, not even Chicago's august St. Basil's, can claim a like honor. And it is this this imposing wall with its richly colored Byzantine figures of Christ, His Virgin Mother, Saint Nicholas and Michael the Archangel separating the nave from the sanctuary more so than its triple-barred crosses, its highly symbolic murals, its conspicuous array of flags and banners that holds the attention of the visitor, that seems so strange to the spectator. Not even its unique altar with its even more unique furnishings is quite so impressive. For it is odd to view the sanctuary only through the doors of figured screen. It is so different from anything in the Western Church.

And yet, however remarkable and however attractive though it be, not on this amazing spectacle alone rests the glory of St. Michael's. Indeed, little perhaps of lasting fame could be hoped for were there no sacred drama to be enacted amid these uncommon surroundings. Like some curiosity to be visited once and then forgotten, like a stage without its play so even would St. Michael's be without its liturgy—meaningless. And a most unusual liturgy, too, it is.

Not that the theme is unusual, for that is the same in all Catholic worship—the sacrifice of Christ perpetuated—but its presentation, its development, its particulars are all so different, so unfamiliar to the uninitiated in things eastern. Only the keen observer, and he not too frequently, will detect some similarity. For despite accidental differences it is not impossible for him to identify the act of Consecration, the Communion or even the scriptural readings. But more than that—no. Entirely new to him are the splendid, colorful processions, the elegant hymns of praise and adoration, the mighty chorus, always plaintive yet now whispering, now thundering its "Lord have mercy" to the long and oft-repeated litanies intoned by the celebrant. Truly a musical drama, it lacks none of the glamorous display of pomp and pageantry of the great Russian operas.

Nevertheless, there is nothing cold, nothing formal, nothing artificial about it all. For simple and unaffected is its language. Spontaneous and impulsive is its action. The extremely polished diction, the laborious, almost mechanical progression of its Latin neighbors finds no likeness there. And there too, possibly because of an audible and unintelligible minister, that unfortunate divorcement of the faithful from the sacred function is entirely unknown.

For no mere spectators are the worshipers of St. Michael's. Theirs is an active participation in the performance of the sublime drama. Theirs is a proper realization, an intellectual appreciation of their important rôle in the supreme mystical sacrifice.

That the casual attendant should marvel at so unusual a manner of divine worship is not to be wondered at. That he should be perplexed is, perhaps, even less noteworthy. For unless he knows the history of St. Michael's, unless he knows rather, the history of Christian worship, its origin, its development and its spread, he will never be able to account for the existence of a rite so unlike his own, much less explain its presence amid surroundings so incongruous. And strangely enough the information required is far less complicated, far less involved than might at first appear. It is really very simple and very clear.

While Rome in the first years of her supremacy undertook the external manifestation of her doctrines, Constantinople and other leading centers of Christianity, too, were giving actual expression to these same doctrines. There were bound to be differences. There were differences of temperament. The practical West would have its own mode of sacrifice as it had its own customs and its own conventionalities; so too, would the more speculative, the more refined, the more subtle East. And unlike the liberal-minded West where the liturgy of Rome, aided by the passing years, supplanted all but a few rites which remain even to this day to hinder her absolute but not, indeed, to rival her predominant sway, the East witnessed no such rise of any one liturgy. There the fleeting years served rather to check than to foster a like occurrence. For everywhere the conservative peoples clung desperately to their revered traditions. Everywhere changes and developments were frownd upon. But Constantinople, old and feeble now, was young and powerful once. Yet only at the price of its language did a few surrounding nations accept its manner of worship. For centuries little Ukrainia nourished, preserved and treasured it. No other form of sacrifice was offered there. It alone was known. And when from across the mighty waters, the alluring cry of freedom and liberty beckoned the despondent peasant it followed him, not unexpectedly, to the New World—and to Baltimore.

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And there in the midst of this twentieth century metropolis, too self-centered to be heedful of things foreign, too advanced to stoop to the greatness of other years, there in the folds of St. Michael's, amid these uncommon surroundings, amid this strange and alien atmosphere this liturgy rests, a lonely pilgrim from the far and distant past, a memorial to those illustrious Fathers of the infant Church, Saints Basil and John Chrysostom, a monument to sixteen hundred years of unwavering loyalty to the practises of ancient Christendom.

No wonder then that the worshipers of St. Michael's should forever exult and glory in the possession of this their priceless heritage. No wonder then that, though lost in a remote and unattractive city district, this little church should provoke attention and enthusiasm so abundantly. And no wonder, too, that the memory of this humble house of prayer should live on and on in those fortunate ones who have seen it in all its grandeur and beheld it in all its magnificence. For St. Michael's is, indeed, a strange church.

Communications

NEW YEAR RESOLUTIONS

Washington, D. C.

TO the Editor: Whether the average New Year's resolution ever succeeds of its purpose beyond the first week in January is open to question. The world, the flesh and the devil, even in their mildest forms, can become too alluring to the untamed will. Then, too, there is the more important question of motive. If it be merely natural—and most often is—it can easily fail before an onslaught of other motives, alike natural and even more powerful.

For the Catholic, as a living member of the Mystical Body of Christ, a new year commences on the first Sunday of Advent. The question arises as to whether he cannot carry over into his spiritual life and make permanently practicable a resolution for the new year. Can he not, in other words, enter upon the holy season of Advent and the ensuing liturgical year with the resolve to accomplish something really important, nay, even revolutionary, in his moral and spiritual life? The motive for such a resolution will be supernatural. So also are the means by which he may carry it out: the sacraments and prayer.

To suggest that the liturgical New Year's resolution take the form of a firm purpose to become a saint may seem somewhat naive. Men who are accustomed to face the facts of every-day life and see themselves and their neighbors as quite considerably "less than the angels" dismiss the ideal of sanctity with good-natured indifference. It may be a most excellent and, at times, fascinating prospect but must forever be regulated to the speculative order.

That such an attitude of mind is erroneous is quite evident and has been proven so by the history of Holy Mother Church. In every age and under every conceivable condition there have been men and women who have willed to bring the ideal of holiness of life into the practical order. Of themselves, "as of themselves," they knew that they could do nothing. But what they could do they did and because of that fact they are saints today. Theirs was essentially a work of cooperation. They were willing to do their part, to help God in His labor of love for their souls.

It is this part that he himself must play in his own sanctification that is too little appreciated by the average Catholic. Too often the conclusion that to become a saint is impossible follows immediately upon the undeniable fact that it is difficult. Difficult, certainly, but no more impossible than many things which are met with and disposed of in the course of a lifetime.

One need only have a constant desire and firm will to do all things in the light of one supreme purpose: I will to become a saint. God, for His part, will not be outdone in generosity. Seeing the high resolve of the faithful soul and its heroic efforts to arise and go on after every fall, He will do His part, mysteriously but with unerring charity.

It is the hope of the writer of these words that his message will fall upon good ground and bring forth fruit, if not the hundredfold spoken of in the Gospel, at least sixtyfold or even thirtyfold. During these troublous times there can be nothing more pleasing to God Who is yet in His heavens than the will to go the limit for love of Him.

"Quantum potes tantum aude" (Dare to do as much as you possibly can), writes Saint Thomas Aquinas in his "Lauda Sion." During the year about to begin let these words serve as a motto and a watchword to the most heroic endeavor that man can attempt here upon earth.

VIATOR.

PAN-AMERICAN SPIRITUAL UNITY

Berkeley, Calif.

TO the Editor: The coming Pan-American Conference at Buenos Aires, greatest city under the Southern Cross, reflects the strong secular and spiritual efforts to attain New World solidarity. Pope Pius XI and Roman Catholic prelates have long recognized Latin America's increasing importance. The Eucharistic Congress in the Argentine capital in 1932, the creation of the first Latin-American cardinal, and the quickening tempo of Catholic activities in the other America to our south show this. Inter-American cordiality has improved greatly in the 1930's, although, in general, world affairs are in a sorry mess, despite all the economic and diplomatic conferences since the war. The pendulum has swung too far toward nationalistic and materialistic madness. It is about time that Christian idealism was tried in the opinion of the writer, a Protestant who is optimistic over the efforts of organized Christianity to promote world peace and understanding. In this the Roman Catholic Church can and should play the greatest part in both hemispheres, and it is to be hoped that the New World will lead the way and that Europe will follow suit.

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It is well known that North and South America have often misunderstood each other because of their differences in race, language and culture. Their great common bond of Christianity has been too largely neglected, although among Christian thinkers in both Americas there are prophets of the vital movement for unity in peace and fellowship.

Leadership in this program of world-wide significance should come chiefly from North American Catholics. In Canada and the United States the Roman Catholic Church has possibly its finest priests, teachers, lay leaders, schools and welfare institutions. Of the more than 100,000,000 Catholics in the Western Hemisphere, the one-quarter in North America are the most advanced in education, institutions and leadership. They have been peculiarly fortunate in having relatively favorable conditions and few social, political and economic problems.

Latin America has been badly handicapped by its economic subjection to Europe and to Wall Street, and by a sparse population in an enormous and undeveloped continent with insufficient schools, leaders and wealth. The Church has faced graver problems than in North America. It has had to try to enlighten and Christianize illiterate dark-blooded peoples who were pagan or near-pagan far into modern times. Few in the United States realize that of the 120,000,000 Latin Americans only about a third are European in race, culture and religion. Two-thirds are mestizos, Indians or Negroes and mulattoes who are only partly Europeanized and Christianized today. The Church has lacked the means and the personnel in Latin America to educate and catechize more than a minority of these peasants who live scattered over several million square miles of forests, plateaus and pampas.

What can North American Christians do to help their Latin cousins and to create Pan-American unity? They can do much in a spirit of friendship and equality. Latin Americans are sensitive and are justly proud of their descent from courageous and devout Spanish and Portuguese conquerors, explorers and builders—the greatest since the Romans. They erected fine solid cities, schools and churches of stone while North America was still a wilderness. Latin America realizes its need of educational and welfare institutions. We in North America should extend a helping hand and encouragement, but must not forget that we have much to learn from the idealism and especially from the racial tolerance of our neighbor continent where dark-skinned people are not discriminated against economically and socially, and all are considered equal in the sight of God.

A hopeful sign is the building of a seminary in Texas by American Catholics to train Mexican youth to serve as priests in their still largely pagan and illiterate land. Unhappy is the nation without enlightened spiritual guidance. The writer spent four months in Mexico and believes that there is great need in Mexico and in all Hispanic America for a numerous and inspired company of well-trained teachers and ecclesiastics to carry on for the noble men who brought Christianity and enlightenment to Latin America in the decades after the conquest.

CHARLES GAULD.

THE SUNDAY SCHOOL

Minerva, N. Y.

TO the Editor: Is the Sunday school the total liability that lecturers and editors maintain? As a source of religious instruction, to be sure, it may have only a moderate degree of excellence, but is not that due to inherent weaknesses, such as functioning weekly instead of daily, making religion a school "subject" rather than a home discipline, limiting vital truth to definition and verbal explanation instead of exemplifying it by daily and hourly living, and utilizing the services of teachers other than the parents?

Should we shelve the institution, with all its faults, in favor of an intensive summer course in religion, as a recent speaker is said to have proposed?

The original error of the Sunday school lay in relieving parents, at least by implication, of their responsibility for catechetical instruction. If this constituted a move to the Left, what of the scheme to substitute a yearly four-week course given far from the home or the home-parish? Is it not a perilous drift toward the heart of Moscow? The weekly class has at least two meritorious features, that of rhythmical recurrence and of providing for digestion and assimilation. Religion undigested makes for atheism.

Back to the Right! Galvanize the parents into educating their children religiously before schooling begins and while it continues. Inspire, encourage, instruct them. As *America* said, "Erudition is not a necessary preliminary to the acceptance of Christ's teaching." Establish in every parish a weekly class for fathers and mothers of children under ten, with the pastor as guide and teacher. Then see how flat will fall the charges now being leveled against parents—that they don't love their children, that they lack time, intelligence, ability to teach.

ELLA F. LYNCH.

CATHOLIC NOVELS AND CRITICS

San Francisco, Calif.

TO the Editor: I have just read with interest the letter in your issue of October 9, headed "Catholic Novels and Critics" and signed "A Religious Teacher." My experience as a Catholic librarian has made me all too familiar with this type of criticism. Her point is well taken in asking for a higher standard of review in Catholic periodicals, but there is no reason for her to assume that all books recommended in Catholic magazines are solely for consumption by juveniles. After all, we have an intelligent Catholic public of adults who may claim to have literary taste as well as sound morals. This public will not be satisfied with reading matter suitable for high school students.

Your correspondent has made the mistake of seeking guidance for children's reading in the wrong medium. We suggest that she acquaint herself with the excellent lists prepared for Catholic high schools by the Catholic Library Association and the Queen's Work Press, to name only two of the best.

MINNA BERGER, *Librarian,*
Paulist Circulating Library.

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Seven Days' Survey

The Church.—The twenty-first anniversary of the Catholic Boys' Brigade of the United States, which has branches in 40 dioceses and 45,000 members, was celebrated at St. Patrick's Cathedral in New York with a solemn pontifical Mass, Thanksgiving Day. * * * The community at the Foreign Missionary Society of America at Maryknoll, New York, joined in singing the "Te Deum," November 16, on the receipt of the news that Father J. Clarence Burns, young Maryknoll missionary, had escaped from Manchukuo bandits after nine months' captivity. * * * Sister Marie of the Sacred Heart, eldest sister of Saint Thérèse of Lisieux, has recently celebrated her golden jubilee at the Carmel of Lisieux. Sister Marie was not only the godmother of the Little Flower, but also prepared her for her First Communion. * * * The English Bishops' Committee for the Relief of Spanish Distress have sent a fully equipped auto field ambulance to the scene of hostilities. * * * Several members of the Boston Chapter of the Catholic Poetry Society of America are projecting a summer colony on Clark's Island, Plymouth, Mass., where vacationists under the simplest of living conditions may at a moderate fee participate in liturgical, philosophical, musical, dramatic and poetic activities. The colony is to be modeled along the lines of the Ditchling community in England and the MacDowell Colony of Peterborough, N. H. * * * Ten thousand citizens of New Orleans of various religious faiths assembled, November 8, to pay tribute to the Sisters of Charity on the 100th anniversary of their coming to the city. The community which conducts hospitals, orphanages and parochial schools now numbers 160 in eight houses in New Orleans. * * * Reverend Gerald B. Phelan of Toronto was scheduled to speak on G. K. Chesterton at the Holy Name Auditorium, 167 West 97th Street, New York, the evening of November 24. * * * Of a total of 1,365 lepers admitted to the Leper Settlement at Makogai, Fiji Islands, conducted by Sisters of the Society of Mary, 235 have been discharged completely cured.

The Nation.—The Red Cross annual roll call began on Armistice Day and was to continue through November 26, contributions being welcome, however, at any time. Biggest American Red Cross action of the past year came during the storms and high water of spring, when 139,000 families were cared for. * * * On November 12, the 8¼-mile San Francisco Transbay Bridge was dedicated, and automobiles began rolling across it at the rate of 200 per minute. Started on July 9, 1933, it is the world's largest and costliest bridge: 200,000 tons of steel, 1,000,000 cubic yards of concrete, 200,000 gallons of paint; $77,600,000 spent on construction. * * * Supreme Court Justice Louis D. Brandeis celebrated his eightieth birthday by attending a regular session of the Court. All over the country believers in the "New Freedom" celebrated the event by delivering unusual laudatory speeches and statements praising the "great dissenter." * * * The maritime strike continued unabated and Hawaii was getting hungry. Eight seaboard city mayors called upon both sides to arbitrate, but only the San Francisco ship owners and the rank and file striking group in New York City expressed willingness to cooperate. The federal government refused to take further action in pushing a settlement, the President indicating that the good offices supplied by Assistant Secretary of Labor McGrady were as much as is desirable. The intra-union strife in New York was increasingly acute, the International Seamen's Union executives accusing the rank and file of being governed by Red influences. * * * Rexford G. Tugwell, Under Secretary of Agriculture and head of the RA, whose resignation from government service was announced, to the glee of anti-Brain Trusters, outlined on November 14 a five-point program to enable tenant farmers to become owners of land. The program dealt with financing, with insuring retention of the property by those assisted for forty years, and with federal powers to compel purchasing tenants to abide by farm management plans prescribed by a federal agency. Before leaving for Argentina, President Roosevelt appointed a committee to study the whole tenancy problem.

The Wide World.—During the week General Franco's attempt to storm Madrid was brought to a halt after what appear to have been fairly heavy losses. Though a group of attacking soldiers gained a precarious foothold in the city itself, after a surprise attack on a northern suburb, for the most part the fighting was limited to artillery duels and aerial bombardments. Hundreds of persons were killed by bombs, but the Leftist air fleet was manifesting unexpected strength. It appeared more and more evident that Madrid might be reduced to a veritable heap of ruins. * * * Italy sought to strengthen its position in the Danubian region through the conference between her statesmen and those of Austria and Hungary which, during the past week, produced a heavy crop of Viennese rumors. The tangible results were these: reiterated determination to conclude trade agreements; recognition of Hungary's right to more troops than were allowed her under the Trianon Treaty; and a surmise that Archduke Otto should like to marry the Princess Maria, sport-loving youngest daughter of the King of Italy. Chancellor Schuschnigg's accredited spokesmen declared sharply that the "July agreement" with Germany did not mean turning so much as an inch from the Dollfuss policy of independence under a *Rechtstaat.* * * * Reports that an alliance between Japan and Germany against Russia would soon be reached were sent from Tokyo on November 12. The story was based primarily upon the voyages to and fro of the German ambassador, Dr. Herbert von Dirksen. But at the moment it seems probable that Germany is merely bargaining for more

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favors in return for recognition of Manchukuo. * * * During the week, Germany announced that she would no longer recognize the stipulations of the Treaty of Versailles anent the Rhine and other rivers open to international commerce. This means the end of the so-called "commissions" regulating these streams, but does not in any way affect existing mercantile conditions. In London Mr. Eden deplored this action, but made no especial fuss about it. * * * The House of Commons listened to charges by Winston Churchill that the rearmament program was badly in arrears. There would, he predicted, be serious international trouble in 1937, and asked for more haste and action. Mr. Baldwin admitted that England had neglected the army and navy but gave as the reason the nation's pacifistic mood during the early thirties. No effort would be made now, he asserted, to place British industry on a war-time basis. * * * When the Chamber of Deputies convened in Paris, its first actions appeared symbolic of strong feelings which now divide France. Brawls between defenders of the Blum Cabinet and its enemies produced so many bloody noses that M. Herriot, presiding, put on his hat and walked out.

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A. F. of L. Convention.—The fifty-sixth general convention of the American Federation of Labor met in Tampa, Fla., on November 16. The problem of the ten unions formed into the Committee for Industrial Organization under the leadership of John L. Lewis, president of the United Mine Workers, completely dominated the meeting. Pre-convention jockeying gave no very good clue as to what action would be taken. It was estimated that 16 of the 17 members of the Executive Council would attend, 10 being definitely against the C. I. O., 2 for it, and 4 on the fence. The metal trades department and the building trades department both signified that they would strongly support the present executive against the Lewis group. The acceptance into its organization by the C. I. O. on the eve of the convention of the United Radio and Electrical Workers' Union and the Industrial Union of Shipyard Workers tended to solidify craft sentiment in opposition. These two unions are both considered definitely "dual" by established craft unions which would cover some of the men included in them. The great question was which unions would leave the Federation and join a new one formed by the C. I. O. if the convention converted the suspension in force against members of the latter since September 5 into definitive expulsion. The bakery and brewery workers were sounded out with particular care. The annual report of the Executive Council and the opening speech of President William Green both sounded firm, but neither recommended the complete break. President Green wants the C. I. O. to appoint a committee to meet with a committee appointed by the Executive Council and come to some peaceful solution. He called the craft-industrial controversy "fictitious," and claimed the problem is one of democratic procedure against minority domination by force. He pointed out that the Federation had spent $250,000 helping to organize auto workers along industrial lines, and $200,000 for rubber workers. Chairman Lewis challenged the Executive Council to go the whole way and expel the C. I. O., and said that C. I. O. members would go to Tampa only when their suspension was revoked and they were admitted as equals in good standing. The first regular session, on November 17, brought to light more support for the C. I. O. than had been anticipated.

Catholic Rural Life. — Following up the Catholic Rural Life Conference convention held during October in Fargo, N. D., the N. C. W. C. Rural Life Bureau recently sent out a series of twenty recommendations to the diocesan rural life bureaus "with the hope that they may serve as practical guides to the directors in formulating programs in their respective dioceses." The first is to initiate a land location service. "Such a service should do much to get Catholic families to settle within the confines of established parishes." "2. Advise regarding cooperatives. . . . 3. Encourage a live-at-home type of agriculture in contradistinction to a commercialized type of agriculture. 4. Keep informed about the following government agencies: FCA; Agricultural Extension Service; State Agricultural College; RA; REA; the Social Security Board. . . . 5. Work with the Diocesan Superintendent of Schools in an effort to get the rural schools of the diocese to develop a rural rather than an urban viewpoint on the part of their pupils. 6. Seek to secure for Catholic farm people, either through the Rural Life Bureau or through the offices of the Catholic Charities of the diocese, the advantages of the Social Security Act. 7. Promote adult education through the study club. . . . 8. Encourage the beautification of the farm home and premises. . . . 9. Encourage present governmental efforts to provide electricity for the countryside. Cooperatives seem particularly desirable here. . . . 10. Promote recreational, dramatic and social programs on a parish basis. . . . 11. Promote the organization of 4-H clubs, preferably on a parish basis." Religious instruction, lay retreats, maternity guilds, diocesan rural library, rural research projects, diocesan rural Catholic day each year, rural institutes on a parish basis, are all considered particularly fitting to advance at the present time.

The Nobel Prize Awards.—Another considerable shipment of foreign exchange to the United States was imminent as two Nobel prizes were awarded to citizens resident here. Mr. Eugene O'Neill happend to be in Seattle, gathering a frame of mind in which to write another play, and modestly expressed surprise. The former Yale drama student is now paired with a Yale alumnus, Mr. Sinclair Lewis. It is hardly necessary to review his drama-making career here; and we shall merely refer to the commentary by Richard Dana Skinner (Longmans, Green). There has always been some doubt regarding the meaning and drift of the O'Neill plays, and there is a considerable divergence of mood and experience between "The Emperor Jones" and "Days without End." The first was naturalism in the "little theatre" tradition, enlivened by genuine theatrical genius. The second was widely held to have taken its rise in religious experience.

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Unquestioned is O'Neill's mastery of the contemporary American theatre problem. He has been both an artist and a successful playwright. The other American recipient was Dr. Carl David Anderson, of the California Institute of Technology, who discovered the positive electron (positron) while still a remarkably young man. He shared the physics award with Professor V. G. Hess, of Innsbruck, who is an authority on cosmic radiation. The chemistry prize went to Professor Peter Deybe of the Kaiser Wilhelm Institute, Berlin, as a reward for patient exploration of molecular structure.

Non-Catholic Religious Activities.—At the recent meeting of the World Alliance for International Friendship through the Churches in collaboration with the Colorado State Conference on the Cause and Cure of War, at Denver, President-elect G. Ashton Oldham, Episcopalian Bishop of Albany, N. Y., made a plea for the cultivation of contacts with other races in local communities. Professor Frederick B. Bramhall, chairman of the round table on economic justice, declared that social justice within each nation was as necessary to peace as justice between nations. One of the resolutions adopted called for a world economic conference on common problems. * * * The eighth annual observance of "Town to Country Sunday" was held November 22 throughout the state of Iowa, with hundreds of ministers cooperating. Friends and relatives of Iowa farmers spent the day as guests in the country and attended services in the rural churches. In some instances services in town and city churches were turned over to farm groups for the day. * * * Rabbi A. H. Silver of Cleveland Temple declared in a recent address, "The danger involved in . . . a crusade against Communism is that it leads directly to the destruction of democracy and the establishment of Fascism. That has been the lesson of the last twenty years in Europe. Not a single Communist state has been established in Europe since 1920 but dozens of Fascist states and semi-Fascist governments have been established and in nearly every instance through a manufactured Red scare. Church and synagogue can best serve mankind in the desperate years ahead as the great pacifiers, preaching reconciliation, moderation, toleration and the protection of the elementary decencies of human living." * * * On Armistice Day 400 churches in the United States and Canada participated in an international exchange of pastors.

A Priestly Jubilee.—Sixty years in the priesthood is a long time anywhere, but it seems even longer against the background of swift-moving, constantly changing New York. On Sunday, November 15, Monsignor Gallus Bruder completed this span, and in addition celebrated the twenty-fifth anniversary of his pastorate at St. Joseph's Church, New York. His friends gathered to bestow upon him lavish testimonials of affection and esteem, which the Monsignor accepted meekly and with resignation. Quiet, kindly and efficient, he has been more intimately associated with the history of German American Catholics than any other living person; and it was no wonder that thousands crowded round the church while a pontifical Mass was being celebrated at which Cardinal Hayes presided and Archbishop Rummel preached the sermon. Throughout the world, the Archbishop reminded his listeners, a campaign of hostility was seeking to undermine the Church by defaming and destroying its priesthood. "Russia, Mexico, Spain, yes and even Germany," he declared sadly, "are the latest examples of those who have persecuted the Church through the priesthood." The aged Monsignor who listened knows well the meaning of these remarks. He has been associated with every effort to safeguard the faith of immigrants hither from the Fatherland; and it was symbolic of this activity that he was remembered particularly by the Central Verein, tried and true Catholic organizations. Many hundreds gathered later on for a banquet at the Astor Hotel, where the Most Reverend John B. Kevenhoerster, Bishop of the Bahamas, Mr. Victor F. Ridder and others spoke.

1937 Models.—In many ways the motor transport business is the nation's key industry. Using one-quarter of the national steel output, three-quarters of the plate glass and eight-tenths of the rubber, among other commodities, the industry by its rise and fall affects the fortunes of millions of citizens. It is estimated that directly or indirectly it accounts for one out of every seven Americans that are gainfully employed. In 1936, car sales will reach some 4,500,000, the same figure as in 1928, and although the automobile is more comfortable, more powerful and considerably safer to operate, the average cost to the consumer is $200 less per car. The fact that wages and payrolls have not been reduced points to noteworthy engineering efficiency as a cause of the saving. No other industry boasts a product which arouses greater interest with the American public. The first showings of 1937 models in various parts of the country evoked widespread enthusiasm including increased sales; more than 300,000 people attended the New York Automobile show which closed November 18, while thousands more flocked to the private shows held by individual manufacturers—more than 200,000 to the Ford Show at the Hotel Astor alone. The 1937 cars present few radical changes compared with their immediate predecessors, built-in defrosting for the windshield being the most novel feature. Prices in the low and moderate-priced field have not been reduced materially, but manufacturers are offering more car with greater safety for the same money. The first exhibition of trailers at the Automobile Show was the feature of greatest popular interest. Twenty-three manufacturers, the largest of which manufactured 10,000 trailers this year, made their bow before throngs of intensely curious visitors. The products of this rapidly increasing infant industry are bringing with them many new problems of various kinds, but the American public is at the moment fascinated by this new mode of transportation and living. Throughout the nation safety organizations are said to number 7,000,000 people and at the New York show thousands submitted to driving tests sponsored by the Harvard Bureau of Traffic Research, the state bureau of Motor Vehicles and the Automobile Manufacturers' Association.

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Education at Granger. — Granger Homesteads are 50 houses with plots of good ground averaging 4.02 acres, built in the coal region of Iowa under the Subsistence Homestead Division of the Department of Interior and, later, the Resettlement Administration. All the houses are well equipped and modern. Their average cost, with land and barn or garage, is about $3,500 exclusive of an administrative overhead of $500. The average monthly payment, retiring the loan in thirty years, is $14.75. Thirty-three of the families are supposedly Catholic; 17 non-Catholic. Eighteen are of Italian nationality, 11 of Croatian, and 21 others. There are 40 miners, 3 store clerks, 2 railroad men, a carpenter, mechanic, barber, farmer and manager. The average number of working days for the miners in the region is about 150 per year. This division of religion, nationality and occupation is a typical cross-section of the territory, especially in the mining camps. The most important leader of the Homesteaders is Father L. G. Ligutti, pastor in the neighboring town of Granger. The parochial school in Father Ligutti's parish is the Assumption School, which begins with the fifth grade and specializes in a new kind of high school course, designed to meet the demands of a modern Catholic rural high school. "The school is attended by boys and girls of this vicinity. Some from the farms, some from the Homesteads, and some from town. We want to give them in this school such training as will prepare them for their future life in the home. . . . To stop a cityward trend, to make farm living profitable and enjoyable, to train the children for farm home living and yet not handicap them if they have to go to the city." The innovation just getting started—and which needs financial help from richer places—applies chiefly to junior and senior years of the high school. The boys not planning to go on to college spend the afternoons at "vocational courses," in "general and applied agricultural and farm shop work. The course will be adapted to garden farming and to small farm conditions, rather than to the large commercial farm, which should never be held up as an ideal to any boy. . . . In the afternoon the girls take up the study and the practise of home-keeping and the proper employment of leisure time by knowledge of arts and crafts. . . . One thing may be said in its favor: it has met with the approval of the parishioners and the children." The "Assumption High School Year Book" shows much more can be said for it.

"Hot Money" from Abroad.—The present boom in Wall Street is explained by competent observers as a result of many factors. Among these are growing confidence in national business recovery, the hopes of large dividends resulting from the new undistributed profits tax, and the hope of repeal of the capital gain tax, which encourages investors to hold on to securities that have appreciated in value instead of realizing a profit. Another factor are the heavy investments from England and other foreign countries, which have been accelerating rapidly in recent months and are now said to total $7,000,000,000. At a press conference, November 16, President Roosevelt declared that there was a potential threat to American foreign exchange agreements in the vast sums of "hot" or speculative money that had found its way here. It was announced that the Treasury Department and the Federal Reserve Board would make a thorough study of the situation before making definite recommendations. The President did not seem particularly concerned at the bullish character of the stock market these days, but indicated that when speculative money from abroad had reached a certain point, there was danger that a sudden withdrawal of these large sums might severely depress stock prices and cause serious general unsettlement. The British did not seem particularly pleased at the prospect of the curtailment of their American investments and cited the profits made by American speculators in London during the past three years. American observers did not seem deeply impressed by the impending investigation. The flow of European money has been ascribed to several causes, the chief of which seemed to be the fear of an impending European war coupled with the good business prospects of the United States. Investment in American securities would enable foreign governments also to purchase supplies in time of war without exchange difficulties. But effective restrictions on foreign investing appeared difficult.

Old Age Pensions.—On November 16, the first action was taken to put part of the Social Security program into operation. The old age insurance is to be handled by four government bodies: the Post Office will register employers and employees; the Internal Revenue Bureau will collect the tax premiums; the Treasury will handle the accumulated fund; the Social Security Board will keep the records of individual participants. All employees will be eligible for pensions of from $10 to $85 per month after reaching 65 years of age from 1942 onward except farm and domestic workers, civil servants, seamen and persons now over 65 years old. The top salary under the plan is $3,000; persons getting more than that pay the tax and are paid pensions on only that much of their salary. By next January 1, the basic records will be assembled and identification cards will be distributed to the 26,000,000 beneficiaries and their 3,000,000 employers. The Post Office distributed the 3,000,000 Social Security blanks to employers on November 16. These were to be filed by November 21, showing the approximate number of employees. On November 24, applications were to be distributed to the eligible employees. The worker's identification card sent in to the Social Security Board has blanks for: name, address, employer and place of business, date and place of birth, names of parents, sex and color. In return the worker will get a card saying that account number x has been established for him. All individual accounts will be kept up to date on file at the Baltimore office of the SSB, and duplicates will be kept in the twelve regional offices. The Internal Revenue Bureau will collect the whole tax premium through the employer, workers' shares being taken by a check-off on the weekly wage. The employee will contribute 1 percent from his pay next year, and this percentage will be gradually raised until 1949, when it will reach the final 3 percent. Employers will match these payments.

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The Play and Screen

Leslie Howard's Hamlet

MR. LESLIE HOWARD'S production of "Hamlet" has numerous and potent virtues, virtues which are a peculiar credit to him. It is not every Hamlet who is willing to give his associates, and with them, the play, an equal opportunity with the star; but this is what Mr. Howard has done. Scenically it is the finest "Hamlet" I have ever seen, Stewart Chaney's settings and costumes being masterful. Its direction by Mr. Howard, in collaboration with John Housman, is always effective, and at times electric, the final apotheosis in which Hamlet is borne off on a shield to the accompaniment of music and cannon-shots, while from the other side of the stage a procession of banners enters and slowly obscures the body, being a scene whose high beauty and meaning will never be forgotten. The Polonius of Aubrey Mather is delightful, being humorous, but not foolish, a Polonius who can laugh at himself. Mr. Mather makes understandable the apparent contradiction in the character. Clifford Evans's Laertes is excellent, as is Wilfred Walter's Claudius and Albert Carroll's Osric. The Ophelia of Pamela Stanley I liked better in the opening scenes than in the mad scene, but it is an Ophelia above the average. The other parts are on the whole well done. And then we come to Mr. Howard's Hamlet.

Mr. Howard was on his opening performance handled somewhat roughly by the press, and his painful nervousness on that night was largely responsible for it. The second night he was evidently in much better shape, and gave a performance in many respects commendable. In appearance Mr. Howard is excellent; he is slender, handsome, young, though, unused to appearing in costume plays, he shows inhibition in his movements and gestures. He reads his lines on the whole intelligently, and with a pleasant voice. Oddly enough he lacks humor, notably in his scenes with Rosenkranz and Guildenstern. It is not surprising that he also lacks deep feeling, for he has been an actor who has made his fame by understatement. This is unfortunate in Shakespeare. The bitterness, the passion, the tortured despair of the Prince is beyond Mr. Howard's compass; he is a gentleman, as Hamlet should be, but one of modern London rather than ancient Denmark. But there have been far worse Hamlets, for if Mr. Howard never moves, he never offends. If his dominant note is pathos rather than high tragedy, there is surely pathos in the character of Hamlet. (At the Imperial Theatre.)

Mme. Nazimova as Hedda Gabler

I FIRST saw Mme. Nazimova's Hedda just thirty years ago and yet this extraordinary artist doesn't look a day older than she did in that far away time! Her impersonation has changed, but distinctly for the better. It was then exotic, serpentine, extravagant; today it is well molded, carefully thought out, consistent from beginning to end. Whether it is as Norwegian as Emily Stevens's neurotic Hedda, or as Eva Le Gallienne's splendid creation of a selfish woman, is doubtful, but it is equally interesting. Mme. Nazimova's is a Hedda selfish, bored, vindictive, as every Hedda must be, but it does not stop there; it is a veritable spirit of evil, baleful, basilisk-eyed. Yet it is never extravagant, and equisitely articulated, magnificently projected. Once Mme. Nazimova was merely a skilful technician with an exotic personality; today she is a superb imaginative actress. Her Hedda ranks with the great creations of the stage. Her supporting cast is uneven. McKay Morris is admirable as Judge Brack, and would be more admirable if he did not swallow some of his words; Viola Frayne is sincere and moving as Mrs. Elvsted; and Edward Trevor, though he does not look like Eilert Lovborg in his first scene, gives an excellent performance in his scene of despair. Harry Ellerbe is utterly miscast as Tesman. It is not that he is too young, but that he fails to visualize the dry-as-dust scholar. But, all in all, this "Hedda Gabler" is one of the treats of the season. (At the Longacre Theatre.)

GRENVILLE VERNON.

The Garden of Allah

THE LEGENDARY Garden of Allah is the North African Sahara, and the motion picture depicts its sweeping expanses with rare beauty and superb coloring. Under soft, multicolored sunsets, blue, star-gemmed skies of still desert nights, and flaming dawns lie white-walled Algerian towns and warm, tan, palm-fringed sands, that breathe the oriental atmosphere of exoticism and romance.

In search of that elusive ethereal happiness supposed to be found in the sanctuary of the Sahara come a woman seeking surcease from the sorrows and turmoil in her European homeland and a man who has abandoned eternal vows in secret flight from a North African monastery, a victim of earthly temptations. They meet, and seal their love in marriage. But at once a spell is cast over their union, signaling its doom. Soon his tragic deception is revealed, and their dreams crumble to dust.

Charles Boyer, dominating the cast, as the monk, works heroically under the pain of the un-cloistered character, to the touching scene where Marlene Dietrich, the aggrieved, surrenders him to his monastery to continue his vows in the service of God. Both envision greater happiness in the world hereafter as a reward for their spiritual allegiance in this.

The subject is a daringly unusual theme to be undertaken by the motion picture in its capacity of serving mass theatricals. But even the most intimate scenes have been accorded the utmost respect and delicateness. Unfortunately, however, on one occasion a jarring note is injected in the performance by a Tilly Losch troupe of a sensuous dance of such fiery passion that the spectacle of "torso-twisting" might even make Minsky's 42nd Street burlesque queens blush with shame.

Photographic results represent the most astute and most tasteful use of natural color cinematography to date. Here, too, is the perfect example of the extent to which the craftsmanship of expert staging can give importance to a limited plot.

JAMES P. CUNNINGHAM.

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Books

For the Heads of the Family

WE DO always get round to the end of the year somehow, and then plans are laid for conquering the Christmas stocking. About some aspects of this feast a good deal of canny strategy is required, as I know very well. But there could be nothing simpler than to rely on giving a book or two. The youngster never lived who didn't want at least a wee bit of a library. Old favorites should not be neglected, of course. But there are many new things, and we shall have a look at them.

The picture books for younger children offer a great variety of animals. Even the vegetable kingdom is represented, with "Green and Gold," by Berta and Elmer Hader, telling the epic of the banana to the accompaniment of bright-colored, fascinating pictures (Macmillan. $1.00). Then we arrive at "Billy and Blaze," C. W. Anderson's collection of full-page pictures (with hardly any text) of a rather likable horse (Macmillan. $1.00), Berta and Elmer Hader's "Billy Butter," which tells of a quite astonishing goat (Macmillan. $2.00), and—for those who relish an humble theme—Marion Bullard's "The Hog Goes Downstream" (Harcourt, Brace. $1.50). If you prefer baby lambs, one can recommend "Bouncing Betsy," by Dorothy P. Lathrop, which in addition to being a very well-written story, with the right emphasis on details, has some of the smartest black-and-white drawings of the year (Macmillan. $1.50). For dog lovers there is "No-Sitch: the Hound," by Phil Strong (Dodd, Mead. $2.00), which doesn't sound very interesting but tells a first-rate mongrel tale with a real, live boy and a most genuine Midwestern grandfather. There are illustrations galore by Kurt Wiese. For pictures, almost pure and simple, the season offers nothing comparable to Marjorie Flack's "Willy Nilly," which is about a rugged individualist among the penguins of Penguin Village (Macmillan. $1.00). This is one child's book grown-ups will thoroughly enjoy . . . perhaps, indeed, more than the nursery itself. Very small children may be expected to like the Japanese poodle in "Ming and Mehitable," by Helen Sewell (Macmillan. $.75).

Naturally the world is not all animals, and one can turn appreciatively to "Pablo's Pipe," which is a tale of a young Mexican lad who joined a troupe of minstrels for a day. There isn't much to the text, but the pictures (Frances Eliot has done both) have a rare colorfulness and charm (Dutton. $1.50). "Blue Nets and Red Sails," by Helen Bradley Preston, is the story of a Breton lad who went sardine fishing with his father for a day. The pictures by Margaret Temple Braley are suggestive of Breton color and romance. But the text is so poorly printed that it will not do except for reading to children (Longmans, Green. $1.00). "A Star for Hansi" is a tiny little thing with a sweet, quaint, Germanish story by Margaret Vance, and pictures by Grace Paull (Harpers. $1.00). This is a marvel of small book-making—as nearly perfect a typographical jewel as one is likely to see. Short stories for younger children are in great demand, especially by parents

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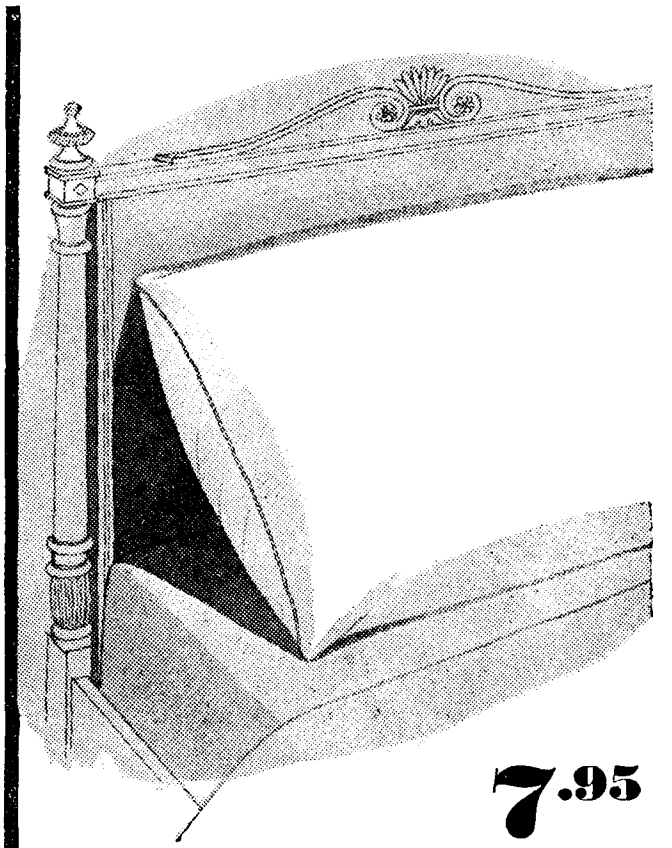

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NEXT WEEK

SHOULD WE GET TOGETHER? is contributed by George Thompson, an active worker in the National Conference of Jews and Christians. This organization has successfully enlisted the intelligence and character of members of different faiths in an effort to give the more ideal clauses of the Constitution an active life. The article explains the interesting and fruitful work done by teams organized by the Conference to advance positive tolerance and proper collaboration. . . . A COOPERATIVE TOWN is Hightstown, New Jersey, described by Lawrence Lucey. Jersey Homesteads has been built up by union garment workers under the sponsorship of the Resettlement Administration. Here 200 families are conducting a practical experiment in decentralization, subsistence farming, or gardening, and cooperation. "It has been likened to a tripod with one leg being the Industrial Cooperative, another leg the Farmer Cooperative and the third leg being the Consumer Cooperative. . . . On this tripod we will not only bring back craftmanship and pride of achievement, together with security, but we will bring back prosperity based on abundance and not on curtailment." A prediction worth listening to. . . . Herbert Reed writes about EVERYBODY'S FOOTBALL GAME, the Army-Notre Dame series, America's most democratic, developed far from either campus, its spirit not localized to any geographic, racial or social group. Technically, of course, to those who know, it is a beautiful and intellectually stimulating sight. To the whole country it is a star spectacle of the season. . . . IS WAR INEVITABLE? by Joseph F. Thorning, shows with clear analysis and by convincing historical analogies why observers were led two years ago to say that "the peace of Europe was at the mercy of an incident." There have been plenty of incidents in the past two years but the international conflagration has not yet come. Have they been storing up accumulated explosivness, or is that maxim outworn? Father Thorning draws several cautious conclusions.

who still read aloud at bed-time. "Buttons," by George and Doris Hauman, offers six about buttons, and I consider them very nice, indeed (Macmillan. $1.35).

For in-between children there is a long list of stories and books-about-things. We shall start in at random and try to make a just appraisal. "The Doll House at World's End," by Marjorie Knight, with illustrations by Clinton Knight, is a fanciful tale of what occurred in an attic between inmates of a forgotten doll house and the mice, squirrels, etc., which roamed about the place (Dutton. $1.50). Some children—by no means all—like this sort of reading. "Tally-Ho," by Margaret S. Johnson and Helen Lossing Johnson, is a reasonably good dog story, the hero being a Dalmatian (Harcourt, Brace. $1.75). A gift for unusually bright, interesting narrative has been displayed in earlier books by Charlie May Simon, who knows the Arkansas country and whose "Teeny Gay" now presents a brave, active little girl and her family. This is genuinely romantic American material (Dutton. $2.00). In "Luckypiece," by Barbara F. Fleury, an orphan boy discovers his long-lost father and incidentally finds out much about the history of Detroit. It is good conventional fiction (Macmillan. $1.75). A cleverly written doll's story, "Victoria Josephine," offers charming silhouettes by Mary Baker. The author, Margaret Baker, knows how to spin a yarn (Dodd, Mead. $1.50). More than usual good measure is obtainable in "Adventures of Lappy Cushion-Tail," who is a little rabbit early left to fend for himself against a cruel but varied animal world. Stera Bosa, the author, may be "nature faking" part of the time, for all I know, but the text is delightful and the pictures by Glenna M. Latimer are enough to whet anybody's appetite (Dutton. $2.00). You can be quite sure of a welcome for "Circus Boy," by Harriet F. Bunn, which tells of a lad who, born to follow a circus, raises an elephant and trains a random bear (Macmillan. $1.75).

"There really is a cat named Ulysses, living in a white house in New Hampshire, and there is no way of telling how many more clever things he may do yet," are the words with which Eleanor Frances Lattimore ends "The Clever Cat" (Harcourt, Brace. $1.50). He must have been unusual to get so many pictures of himself drawn for one book. "A World of Our Own," by Margaret Graham Bonner, is another book about "being really kids" in the familiar manner of this successful writer (Dutton. $1.50). There are not a few collections of fairy and folk tales. "Three Golden Oranges," by Ralph Steele Boggs and Mary Gould Davis, is Spanish folk-lore (Longmans, Green. $2.00); "Stories to Shorten the Road," by Effie Power, is a collection of fifteen tales from many literatures (Dutton. $1.50); and "Fierce Face," by Dhan Gopal Mukerji, is all the author's own work, but suggests the lore of an Indian mystic familiar with the jungle (Dutton. $1.50).

Going still a step farther up the ladder, one finds a goodly number of tempting books. "Joseph Haydn: the Merry Little Peasant," by Opal Wheeler and Sybil Deucher (with pictures by Mary Greenwalt), is like the same authors' very agreeable life of Mozart (Dutton. $2.00). It is just right for children interested in music.

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and I believe that a series of such books would be most welcome. Experience has proved not only the value of Irish myths as entertainment for the young imagination, but in particular the charm of Patricia Lynch, whose "The Donkey Goes Visiting" (Dutton. $2.00) continues the adventures of Seumas, Eileen and Long Ears. Elizabeth Coatsworth is one of our most pleasing writers of stories with an American historical background. "Sword of the Wilderness" tells the story of Seth Hubbard's life as an Indian captive. This story is marked "12-15" but will do nicely for somewhat younger children (Macmillan. $2.00). A chatty book, with humor girls will relish, is "Mademoiselle Misfortune," by Carol Ryrie Brink (with good drawings by Kate Seredy) (Macmillan. $2.50). There is a French background, which the author evidently likes very much, and a testy American lady. "The Covered Bridge," by Cornelia Meigs (pictures by Marguerite de Angeli), tells of Vermont in the days after the Revolutionary War had been won. The children in the book are good companions (Macmillan. $2.00). An Irish shoemaker with a gift for entering fairyland at short notice is the hero, and the "wicked Gruaga" is the villain, of Mairin Cregan's "Old John," a good book to read aloud. The accompanying woodcuts by Helen Sewell are very good indeed, though grown-ups will like them immensely (Macmillan. $2.00). "Saddle and Bridle," by Fjeril Hess, is a ranch story of the conventional kind (Macmillan. $1.75).

I shall cheerfully admit that the value of books written especially for older boys is questionable. Why shouldn't they be reading—well, say Tomlinson or Hudson, if one must be modern? But the debate may well continue forever, and there are many new books on the affirmative side of the case. "In the Stone Age," by Gregory Trent, makes capital out of the combats and hardships of "primitive man" (Harcourt, Brace. $2.00). Emphasis is laid upon the invention of certain practical arts. There is even more fighting in "The Scalp Hunters," by Hubert V. Coryell, a romance of colonial Indian warfare told with regard for historical fact (Harcourt, Brace. $2.00). Allan Dwight offers still another story of French Quebec in the days of Frontenac. It is fashioned in the standard mold (Macmillan. $1.75). If Paul I. Wellmann had "toned down" "Broncho Apache" a bit, it would have made a first-rate juvenile. But as things are now, it is a novel for adults interested in a sincere presentation of a heap-bad Indian (Macmillan. $2.00). "Trap Lines North," by Stephen W. Meader, is the story of a young trapper's life during a Canadian winter (Dodd, Mead. $2.00). Despite the fact that it is really a true tale, one can recommend it warmly for color, sprightliness and realism. "A Treasure-Ship of Old Quebec" isn't much of a story, but Ethel Hume Bennett has drawn heavily on the charm of a fascinating old city (Dodd, Mead. $1.75). The book has some slight Catholic interest. Short stories about athletic prowess in several fields comprise Stephen W. Meader's "The Will to Win"; and the title indicates the spirit of the book (Harcourt, Brace. $2.00). Naval aviation is the theme of "Bob Wakefield, Naval Aviator," by Blaine and Dupont Miller (Dodd, Mead. $2.00). The

CHESTERTON ON CHESTERTON

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($3.00) is the best book we have ever published, or hope to publish. Chesterton on Chesterton: his childhood, schooldays, art school, his friendships and fights—with Belloc, Yeats, Bernard Shaw, James Barrie, H. G. Wells, Henry James—for and against the pro-Boers, the vegetarians, the insufficiently rebellious rebels—his journeyings: in this country, in Spain, in Poland. The first reviews are just in: "Rich in insight and imagination . . . wild frolic and high seriousness . . . portraits of eminences and obscurer persons, quite as interesting . . . fine prose, rollicking verse . . . will endear this book to all Chestertonians.—*N. Y. Times Book Review.* "All the freshness, sparkle and imagery of his earlier works . . . humility before God, if nothing else, would distinguish it from the ordinary run-of-the-press autobiographies."—*N. Y. Herald Tribune.*

* * * *

PEACE AND THE CLERGY ($1.50) by a German priest, *begins:* "In these days when Europe is not safe from war for two weeks together" . . . and goes on to show that what little hope there is of avoiding another World War lies in he Catholic clergy throwing all their weight on the side of peace. And he is willing to tell them how to do it.

Communism, like everything else, is not what it was. Why, Helen Iswolsky explains in SOVIET MAN NOW ($1.00). You cannot turn a man into something else by making the sort of laws that would suit him if he *were* something else—and this Russia has at last discovered. Her account of the changes which this has brought about is doubly interesting because it is largely taken from official Soviet documents. If the Russians had known more about the beginnings of mankind, perhaps they would not have made this kind of mistake. It is a little late, but we might recommend them Eva Ross's newly published SOCIAL ORIGINS ($1.25), an account of primitive man—his views on property, marriage and what to do with the children. He seems to have been curiously like the rest of us.

When you begin to worry about Christmas presents, remember that we have some excellent children's books, old and new. Two of the new ones—both of which have lovely colored pictures—are THE KING'S CHRISTMAS PRESENT ($1.50) by Camille Melloy—five stories about Christmas, and ST. NICHOLAS ($1.25) by Henri Gheon. This saint's more familiar name is Santa Claus: a book about him seems a perfect Christmas present.

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book rings true; and though it isn't much of a yarn, it will keep would-be flyers awake. "Spanish Ingots," by Commander Edward Ellsberg (Dodd, Mead. $2.00), is in the Treasure Island tradition with a submarine thrown in for good measure. This is probably the best story in the lot. S. S. Smith is the author of a mildly interesting mystery story with a Hungarian background, "The Falcon Mystery" (Harcourt, Brace. $2.00). More or less romantic adventures of Deh-liony, Gold Sister and their mother are deftly set forth by Mary Brewster Hollister in "Mulberry Village," a story of China that quenches the thirst for knotty problems solved happily (Dodd, Mead. $1.75). An especially authoritative romanticism colors Gertrude Robinson's "Sachim Bird," a story of colonial Maine and its Indians (plus a fine little white hero and a discerning missionary) that will do for both girls and boys.

There is, I regret, rather less feminine literature than usual. "Peggy Covers the News" is, however, more than normally good. Emma Bugbee has made her aspiring young college journalist very much alive, and the stuff about newspaper life is a bit glamorous, of course, but likable (Dodd, Mead. $2.00). One cannot but approve the purpose of Grace Moon's "Singing Sands," which is about a young Pueblo Indian girl. The difficulties faced by the newer generations of Indians are sympathetically set forth (Doubleday, Doran. $2.00). "The Secret of the Maya Well," by Florence Kerigan, seems to disregard all the probabilities but does afford plenty of action against a Central American background (Dodd, Mead. $2.00). Both sexes are in the party of young folks whom Ruth Bryan Owen takes traveling through Denmark. Pictures by Hedwig Collin are more than usually interesting (Dodd, Mead. $2.00).

Photograph books are quite the rage, and one can well understand why when one has seen this or that new volume. First of all comes Ruth Alexander Nichols's "Babies" (Macmillan. $1.50), which is a collection of photographs so excellent that one can only gasp with delight. When some of Mrs. Nichols's children grow up, they might like "The First Picture Book," by Mary Steichen Martin and Edward Steichen (Harcourt, Brace. $1.50), but I rather doubt it. The photographs, which include a hairbrush and a spigot, are nevertheless technically first-rate. Ruth Alexander Nichols also supplies illustrations for a simple text by Agnes B. McCready, and the really very fine book is entitled "A Day at School" (Dutton. $1.00). This year William Clayton Pryor and Helen Sloman Pryor offer two new books, "The Dirigible Book" and "The Cotton Book" (Harcourt, Brace. $1.00 each). They have entered a field which promises to be inexhaustible—the field of information about modern technical developments, presented simply and effectively. Henry B. Lent supplies more ready matter, and uses illustrations (by Earle Winslow) rather than photographs. But his books also serve as pleasant introductions to contemporary industrial phenomena, and "Tugboat" is no exception (Macmillan. $1.75). "Indians Today," by Mario and Mabel Scacheri, may be termed the most attractive "exotic" book of the season. The photographs

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of "real live" Indians are quite remarkable, and there is a suitable accompanying text.

A word, finally, about J. Walker McSpadden's efforts to write up interesting sections of industrial history. His latest, "How They Sent the News," proceeds from the tale-bearer of primitive times all the way to the news disseminating radio. It seems definitely readable, and ought to appeal to very many boys (Dodd, Mead. $2.50).

And that's that.

GEORGE N. SHUSTER.

American Envoys

A Diplomatic History of the United States, by Samuel Flagg Bemis. New York: Henry Holt and Company. $5.00.

IT IS good to see consciousness dawning in New England's universities, that American history does not begin in 1776. Without the foundations of American history it is impossible to write the history of the particular stage of our evolution called the United States.

Dr. Morison at Harvard realizes and teaches the meaning of Benjamin Franklin's phrase, "The Foundations of the British Empire lie in America. . . ." That phrase (in public answer to a puzzled English query: "What is the matter with the colonists?") has certain implications; among them, that we were no longer colonies nor colonists in 1776, but had already become embryonic "self-governing dominions," or even "free states within an empire." That particular political terminology was not yet invented, but the members of the New England Confederation (1641) certainly acted like free states. In our relation to the Crown then and later is to be found the root and essence of our constitutional conception of the relation of sovereign states to the Union; the essential characteristic of the United States—now fast evolving into something else.

Dr. Bemis, at Yale, recognizes this also, but unfortunately he does not develop it. In his first two chapters (1492-1775, and 1775-1778) "the colonies are [only] pawns in European politics," until Tom Paine's "Common Sense" and other pungent expositions awoke the "colonists" to their position. Again, "these centuries of war and diplomatic contest reveal the characteristic foreign policies of the powers with whom the United States was [historically, constitutionally, and with the Supreme Court, I prefer 'were'] to deal in the first decades of its diplomatic history"; ". . . the so-called Plan of 1776 . . . crystallized the policy which the United States has generally pursued throughout its history in regard to fundamental concepts of maritime law and neutral rights." That is true—but, where and how did the United States learn to deal with them? How and where did the Americans who were dealing with them get their experience as well as their conviction that certain policies were fundamental for neutrals?

This new book is a good compendium of events and dates. It contributes nothing to understanding of our diplomatic history. Events and dates are less important than understanding.

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A Great Jurist

Brandeis, The Personal History of an American Ideal, by Alfred Lief. New York: Stackpole Sons. $3.00.

THE LIFE story of Justice Brandeis is in the first place an inspiring history of a remarkably successful American career. This part is clear and optimistic and a cause for rejoicing in our country, its citizens and opportunities. This biography is also a more general history of the nation for many years, largely before the Supreme Court appointment of Louis Brandeis by President Wilson. It is not a book for lawyers anxious to grasp the legal aspects of Brandeis's constitutional theories. It is chiefly the analysis of the ideology of the New Freedom. This part is, of course, more tentative, more argumentative and less optimistic. Brandeis believed in a capitalism of regulated competition; not in Socialism and not in a capitalism of regulated monopoly. He claimed bigness was bad in itself. He deplored banker-management, and the money trust was his chief dislike, a dislike actively, if not beautifully, reciprocated. His belief in competition among small units and his insistence upon maximum efficiency in economics did not, as everyone knows, bring his to a Liberty League brand of laissez-faire. It is too bad that after Brandeis's appointment Wilson and the elder La Follette died and left the New Freedom undefended by genius except in the subtle and indirect manner of minority opinions. Alfred Lief implies that a proper study of those opinions and, more especially, of the career that preceded them, can give "The Personal History" of that ideal, an ideal embraced and expounded by a rarely intelligent, altruistic and realistic man.

Typographically Good

The Bible: Designed to Be Read as Living Literature. New York: Simon and Schuster. $3.75.

THIS is not a Catholic version of the Scriptures. But among many typographical features of the edition there are some few which a Catholic printer might well consider under the direction of course of authorized Scripture scholars.

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